

COMMENTARY
ON
SAINT JOHN



MCLAUGHLIN



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Commentary on the Gospel According to Saint John

BY

Rev. G. A. McLaughlin, D. D.

Author of "Living Sacrifice," "Inbred Sin," "Clean Heart," "Old
Wine in New Bottles," "Saved and Kept," "The Vine and
Branches," "The Promised Gift," and "Commen-
taries on the Gospels of Saint Matthew,
Saint Mark and Saint Luke."

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Preface

An eminent ecclesiastical authority* has said concerning Holiness as found in the Word of God, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language and burns in the spirit of the whole scheme, from its Alpha to Omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all its history and biography and poetry and prophecy and precept and promise and prayer; the great central truth of the system. The wonder is, that all do not see, that any rise up to question a truth so conspicuous, so glorious, so full of comfort." Another authority† has written a book to show that Holiness is "the central idea of Christianity." This fact, however, is not generally recognized or admitted among the commentators. Holiness seems to many to be a matter of incidental mention in the Scriptures, and many commentators succeed very well in concealing it, or in those marked passages that teach it, treat it so indefinitely as to make it intangible and misty. Hence this commentary, which attempts to reveal Holiness (either in theory or practice) in every verse, claims the right of existence. Most of the early commentaries were written from a Calvinistic standpoint, which denied the possibility of living free, either from original sin or actual transgression; asserting that Christ cannot cleanse and keep from sin, but that this friendly work must be performed by our enemy, Death; or, if

* Bishop Foster.
† Bishop Peck.

some have admitted that Christ can perform the work, they have denied that the Great Physician could or would cure until we were removed from the baneful atmosphere of this sinful world. Arminian commentators have been affected, with but few exceptions, with this unscriptural, dogmatic taint. As we study both Calvinistic and Arminian authorities, we many times notice passages where, to be true to the Scripture, they unconsciously drop their theology, and clearly and explicitly declare the possibility of being cleansed from all sin. If any reader shall say, as we quote from these authorities, that we do not represent their thoughts as they themselves intended, we reply, that we represent at least Adam Clarke, John Wesley and some others correctly, and that other writers were obliged to state their opinions as they did or be unfaithful to Scripture, and we quote some of them to show the inconsistency of any system that represents Jesus Christ as a perfect Saviour, and at the same time theoretically denies his power to heal the malady of sin at the very time of the sickness. In the treatment of the miracles of Christ, commentators have been obliged to consider the healing of the body as a type of the healing of the soul, or get no spiritual lessons from these events. But in so doing, complete, instantaneous faith-cures of the body have been represented as symbols of the same cures wrought upon the souls of men. It is impossible to find a commentator who seeks to convey spiritual teaching from the cure of lepers, who does not state the antitype of soul-healing as clearly and unequivocally as we could wish. We call especial attention to the treatment of the healing of leprosy by nearly all the commentators, who state clearly and positively that Jesus can cleanse from the leprosy of sin. As leprosy is universally accepted as a type of sin, its cure must therefore be accepted as a type of the cure of sin. A large part of the cures of Christ must have a spiritual interpretation, or none at all, that shall be of any spiritual profit to us. Happily we are not left in doubt as to this question. Jesus interpreted to us many of his miracles, and thus gave us the principle of interpreting miracles spiritually. (See John 6:27-64; 9:39-41; Luke 5:1-10.) Our view of the great and underlying thought of the Scriptures is further substantiated by all or nearly all those grand passages which tell us the end and aim of the Bible. (See Psalms 119:

1:4, 9, 11; John 15: 3; 17:17; Eph. 5:26; 2 Tim. 3:16, 17; 2 Peter 1:4, and others.)

It may be objected that the author sees Holiness everywhere in the Scriptures because he is determined to see it there. In reply we would say that doubtless the objector may not see it there, because he does *not* wish to see it. The scribes and Pharisees, who were certainly as well acquainted with the text of the Old Testament as any of the modern divines or scholars, did not recognize the portraits of Jesus of Nazareth in those writings at all. We would say still further that the great proof of the inspiration of the Scriptures is in the power and privilege of proving them true by experience, if we come candidly to Jesus seeking to know and do his will. The doctrines of the new birth and the witness of the Spirit, as taught in the Scriptures, have been proved true again and again in human lives. And the testimonies to this effect are accepted in the Church to-day. The doctrine of the baptism with the Holy Spirit, a work subsequent to conversion, whereby the heart is cleansed from all sin, is just as clearly testified to by the saints from all the denominations, men and women of sober judgment, scholarly wisdom and consistent lives.

Lastly. This commentary is not written polemically, or with any desire to reflect on anybody or anything but sin. It is written to assist that large and growing body of believers whose understanding, through experience of these truths has been opened to see these things; who have found, since their baptism of love, that the Bible is a new book who have the *new version* by the latest and best of the revisers—the Holy Spirit.

CONCERNING THE GOSPEL BY ST. JOHN.

St. John was the disciple most intimate with Jesus, and hence was best adapted through divine inspiration to write this Gospel. This Gospel differs from the others in that it specifically treats the deity of Jesus. Luke wrote the most complete biography of Jesus from the human standpoint, but John writes more of his divine life. So conclusive is this Gospel in establishing forever the fact of the deity of Jesus, that infidelity has made its severest attacks upon it. But it has sustained its claims; it has survived the most searching criticism. It may

be well called a volume of the sermons of Jesus, the greatest Preacher. Here we have discourses on the new birth (chap. 3); the relation of Jesus in sustaining the divine life in the believer, illustrated by the water and bread of life (chaps. 4, 6); the deity of Jesus Christ (chap. 5); the fulness of the Spirit (chap. 7); Christ as light, liberty, and life (chap. 8); Jesus the light of the world (chap. 9); Jesus the good shepherd (chap. 10); Jesus the resurrection and the life (chap. 11); the necessity of the atonement (chap. 12); the necessity of entire cleansing (chap. 13); a sermon of comfort and promise of the Comforter (chap. 14); the intimate relation of Christ and his disciples, and its fruits (chap. 15); the office and work of the Holy Spirit (chap. 16); the marvellous prayer sermon for the sanctification of believers (chap. 17); the discourse before Pilate (chap. 19); the farewell discourses (chaps. 20, 21). A gradual unfolding of the theme of holiness may also be clearly seen, beginning with the new birth then the sustenance of that new life by an indwelling Jesus as the bread, water, life, and light of the soul; and in his later discourses the treatment of sanctification, which removes inward sin and enables us to have life more abundantly. Here is a volume of sermons that can never be exhausted; here is a book on homiletics that is not enough studied; here preachers and teachers may get more instruction on the matter and manner of preaching than from any other book in the world. We are convinced that if it were studied as such, as a help to effective sermonizing, it would be of greater service than any text-book upon the subject that has ever been written. The author of this commentary has endeavored to point out some of the spiritual teachings that he has found in this exhaustless treasure-house. He makes no apology for spiritualizing whenever it is possible, for the author declares (John 20:31,) "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." We have spent no time proving the divinity of this book. Believing that the best defence of this book is saved souls, "living epistles," who are the real Christian evidences, our only aim is to show that believers are encouraged here to obtain cleansing from all sin; and holy souls are the best proofs of the inspiration of the Scriptures.

CHAPTER I.

HOLINESS DATES BACK TO ETERNITY.

Holiness has Always Existed. Vs. 1-3. The Mission of God's Servants is to Reflect Holiness. Vs. 4-9. The Attitude of Depravity Towards Holiness. Vs. 10-11. Initial Holiness is Received by Faith. Vs. 12-14. Complete Holiness Obtained at the Reception of the Second Grace. Vs. 15-18. John's Baptism a Symbol of Initial Holiness. Vs. 19-28. Jesus's Baptism Takes Away Sin. It is the Negative Side of Entire Sanctification. Vs. 29-34. The Preacher Who Reiterates the Truth Concerning Jesus Will Make an Impression for Good on Some One. Vs. 35-42. God Had Holy People on Earth When Jesus Came. Vs. 43-49. Purity Opens the Eyes of Its Possessor to Behold Increasingly Greater Things. Vs. 50-51.

HOLINESS HAS ALWAYS EXISTED. Vs. 1-3.

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.

The history of Jesus Christ on earth is the history of holiness, for he was holiness incarnate. And every thing occurring in his life was a reflection of holiness, and every attitude of men towards him illustrated the attitude of the world towards holiness. So when we trace the ancestry of Jesus, way back before the foundation of the world, we are tracing holiness back to its source, which is eternal.

John begins his Gospel with the sentence, "*In the Beginning,*" the same words that Moses employed in the beginning of the book of Genesis. He refers to the same, "*Beginning,*" which was before creation. This shows that our holy religion was before all other religions, because its author has always existed. How long that "*beginning*" was no one can tell. Notice it is not

"From the beginning" but "In the beginning." Had it been the former it might mean that Christ was created after other things were created; but he was *in* not *from*, that period, which was eternal as far as we know.

John begins his Gospel farther back than either of the other evangelists, because his chief motive was to convince the Unitarians of his day that Jesus was God. The Pharisees and Jews generally were Unitarians. We read (Chapter 20:31) that the object of this Gospel is "That ye might believe that Jesus is the Son of God, and that believing ye might have life in His name."

He calls Jesus Christ, *The Word*. In other places the same term is used to denote the Bible. Christ and the Bible are the two great "Words" by which God has spoken his truth to the world. They are both called the "Word" because a word is a means of communicating the thoughts of one person to another. Christ revealed the message of God to the world.

By referring to Psalm 33:6, we shall see that this term had been used to describe the Creator of the World in Old Testament times. God delights to speak his will to men, and has been doing so all through the ages. But now he *speaks* so clearly through Jesus Christ that the latter is called *The Word*, in comparison with whom all other revelations were but inferences. The Word did not come into being in the Beginning. He already *was*, when the Beginning began to be.

This Word was with God, and was God. He is often called the Logos by theologians because Logos is the Greek for *Word*. Here we have stated the great mystery of the Father and Son, so stated as to have us understand that the Word and Father are two distinct persons of the Godhead, in the most intimate relations. Argument is useless, with any one who refuses to believe this plain statement, "The Word was God."

John emphasizes the two previous statements of verse 1 and combines them into one statement by saying, "The same was in the beginning with God." Thus he shows us that The Word was God and at the same time distinct in personality from God the Father.

Having shown the relation of the Word to Deity, he now

proceeds to show his relations to humanity by saying "All things were made by him."

Up to this time the world generally (except the Jews) had believed that matter had always existed. John, by inspiration launches another truth, which was new, that God created all things. The last part of verse 3 is simply a repetition of the first part of the same verse, stated in different language.

THE MISSION OF GOD'S SERVANTS IS TO REFLECT HOLINESS. Vs. 4-9.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

He (the Word) is the source of all life, (Vs. 4) both physical and spiritual, and this life is more than the light possessed by the brute creation. It is that moral illumination which God gives to all the world, both Christian and heathen. It is the voice of God speaking to the consciences of all men. It is in Christian lands, the historical revelation, it is in heathen lands the essential revelation of the Christ. It is absolute holiness shining out of the bosom of the Father, through the Word and giving all men the knowledge that they are sinners, just as a light in a dark night, reveals the surrounding darkness and makes it more vivid. This revelation with the heathen is called conscience or susceptibility to becoming religious; hence it is found everywhere that man seeks to have some kind of religion. "And this highest consciousness of the human spirit is the basis of the operation of the divine Spirit in and upon man, by which he is able to be in himself a responsible and holy being." (Whedon.) This is the basis of all our holiness; it is the power to discern our need of it and to receive it. This light he says, is the light of men.

It shone through Judaism. It shines through nature upon the consciences of the heathen.

In verse 5 we have light and darkness—sin and holiness—personified. This is a statement of the contest going on between depravity and holiness all through the centuries since the fall of man. It is still going on everywhere except where the light has been expelled by the darkness, or the darkness has been expelled by the light. Notice “shineth” in verse 5 is present tense; not only has God been shining on the race, but he continues to do so.

“The darkness comprehendeth it not.” This is a remarkable passage and gives two qualities of depravity; amounting virtually to a definition. 1. Darkness or spiritual ignorance of the holy nature of God. This is the negative side of the definition of depravity. Darkness is often used in the Bible to denote depravity. Dr. Strong says, “The darkness is of course the opposite of light, that is, moral ignorance and consequent depravity.” 2. A positive quality—hostility to the light. The word “comprehendeth” means literally, “to take down.” The depraved human heart refuses to take down the light from heaven. It is opposed to holiness. Therefore wherever there is antagonism to holiness, the real reason (no matter how many subterfuges men may offer) is that dark depravity opposes the light of holiness. Having found out that there is an enemy within us, who opposes holiness, we need all the more to push the battle. The tendency of light is not merely to be seen but to *attack* and chase away darkness. The reason darkness does not readily yield to light is because it hates it (John 3:19-20; Matt. 13:15).

Having given us a description of the eternal Word, John now makes mention of a man, John the Baptist. The writer began in the far off recesses of eternity, and tells of the introduction of the light into the world, and now he speaks of a man whom God employed to bring the knowledge of this light to men. Here we have shown the part, that man has, in saving the human race. God might have employed angels but he saw fit to employ men and make them “laborers together with God.” Here we see the great business of men in spreading the gospel is to be witnesses. The whole business of John the Baptist and of

us is to call men's attention to the Light of The Word—Jesus. John was more than a prophet. He was a witness. He had *seen* the Word of whom the prophets had only foretold. (See our commentary on Luke 1:15-17; and 7:24-35.) A witness is one who tells what he knows. So we see that holy men (for John was a holy man. (Mark 6:20) get their light, like the planets, from the Sun of Righteousness and reflect it upon darkened souls about them. Every holy man is a forerunner or herald of Jesus to those who do not know him. No unholy man, no matter what his intellectual attainments may be, "can make a ready a people prepared for the Lord." (Luke 1:17.) John's theme and the testimony of all holy men is, walking in the light which leads to the fountain of cleansing (1 John 1:7). John met opposition from the darkness of sinful hearts, as did his Master. All witnesses to the light have to meet the opposition of the powers of darkness.

John was not merely to persuade men by his example, but by his voice. He was "the voice of one crying in the wilderness." (Mark 1:3.) The modern idea of "Let it shine but say nothing about it," had not at that time been invented.

In later times some people believed that John the Baptist was the Messiah. So John the Evangelist, who writes this, takes pains to set men right on this point. John the Baptist and all preachers are but servants of Christ, and can not save men.

Jesus was the "*true light*," and all his servants are reflectors of that light.

This light lightens every man that comes into the world. (See Rom. 2:12-15.) Bishop Taylor says the heathen, having the essential Christ in the light of natural religion, are in God's primary school. So was Cornelius—saved up to his light. He who lives as well as he knows in heathen lands will be saved, and no one can do better than that in Christian lands, or in heaven. Everybody has light enough to be saved if they will. There are but two classes in the world—those who are determined to do right and those who are not. The only condemnation in the world is, that men will not live up to what light they have. (John 3:19.)

THE ATTITUDE OF DEPRAVITY TOWARDS HOLINESS.

Vs. 10-11.

10 He was in the world, and the world was made by him, and the world knew him not

11 He came unto his own, and his own received him not.

In verse 10 occurs a repetition of what is taught in verse 5. It shows the attitude of depravity (or the depraved heart of man) towards holiness. By the term world is meant virtually unconverted, depraved humanity. Jesus had a claim upon it because he made it, but it is hostile to him because ignorant of spiritual things. Hence the depraved world did not recognize the character and merits of the only absolutely pure man that ever walked the earth. So Paul says of their ignorance, "Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory." While on earth inanimate nature—winds and waves—obeyed him better than his professed church.

His own church received him not. The bitterest opposition to spirituality has come from an apostate church in all ages. What is it to receive Christ? "To receive Christ is to acknowledge him as the promised Messiah; to believe in him as the victim that bears away the sin of the world, to obey his gospel; and to become a partaker of his holiness, without which no man shall see the Lord." (Clarke.)

INITIAL HOLINESS IS RECEIVED BY FAITH. Vs. 12-14.

12 But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Here we have a definition of saving faith whereby we receive initial holiness, or regeneration. Saving faith according to this is the reception of Jesus. We learn from this, 1. That intellectual faith and saving faith are not the same. 2. That saving

faith depends on our will; *hence all can believe who will to believe.* After all the elaborate definitions, saving faith is simply *receiving Christ.* While on the other hand, unbelief is a refusal to accept Christ. Unbelief is manifest in the attitude of the heart against God. The depraved heart is "an evil heart of unbelief." (Heb. 3:12.) The essence of depravity then is unbelief.

To those who thus received him, he gave the power to become the sons of God. They did not purchase it with any gift, or good works or merit. He gave it—a gift of grace.

The term power means in the Greek, right and privilege. Every son and daughter of Adam, under the charter of the gospel has the right to become a partaker of the divine holiness, if he will comply with the conditions.

The right and privilege to become the sons of God. We are sons of God because God adopts us into his family. Jesus is the only begotten Son. John tells us of the great honor bestowed upon us thus, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." This comes from receiving Jesus. Godet says of this, "The man fixes his gaze on Christ, and, discerning in him the divine stamp of holiness, he surrenders personally to him. This is faith."

Believing on the name of Christ according to this verse is receiving Jesus. Thus we fulfill the prayer, "Hallowed be thy name."

He goes on to say that those who thus receive Jesus are born of God. He does not use the term, regeneration, but an equivalent, and no one takes any exception to this. But when it comes to the doctrine of sanctification, objection is sometimes made if any term is used that is not exactly mentioned in the Bible. Regeneration means a new life in the soul, as new as a birth. It is a spiritual birth, and can be obtained no other way. Many people unconsciously state an error when they say they are trying to be Christians. It is a birth and cannot be arrived at by striving. He goes on still further and defines the new birth negatively and positively. (A hint to teachers and preachers.) Negative and positive statements are necessary to guard and fully state definitions.

Negatively. 1. "Not of blood." We do not become children of God by natural birth. This text strikes at Universalism which asserts that we are all the dear children of God and he will not punish his dear children forever. This is the foundation of Universalism. But John strikes this error by saying, the sons of God are "not born of blood." They are born by the new birth. "By nature we are the children of wrath even as others." (Eph. 2:3.)

2. "Nor of the will of the flesh." Sonship with God does not come through the efforts of a strong will against sin. Here he strikes a blow at the great effort, of our carnal nature, to be religious by a scheme of morality—human righteousness. Morality is not true religion although we can not have true religion without morality, for true morality is the fruit of true religion.

3. "Nor of the will of man." Sonship is not acquired by culture inculcated by human teachers. This strikes at Unitarianism which proposes to culture sin out of us, and holiness into us.

Positively. Regeneration is wrought in the soul by divine power. He says, "But of God." Many formalists overlook entirely this definition and tell us a Christian is one who *does* this or that. Doing is the phenomena of the Christian life, but is not the life, any more than breathing is the life of the natural man. As soon think of defining a horse as an animal that walks and trots. The proper way to define a horse is to tell to what order of beings he belongs—the species, genus, etc. A true Christian is born of God; is a partaker of the divine nature. It is not what we do, but what we are, that constitutes us the children of God.

The thirteen preceding verses were written to lead up to verse 14, which declares that this Almighty eternal word was made flesh and dwelt among us. This is the theme of the whole Bible—the Son of God taking upon him human nature. This was done that the sons of men might become the sons of God (Vs. 13) because their faith receives him, who was God manifest in the flesh.

No finite mind has power sufficient to grasp this great mystery—the union of God and man in Jesus Christ. But we may

believe mysteries although we can not understand them. If not then we could not believe many things which are unexplainable. The remaining chapters of this Gospel are simply the unfolding and illustrating of this verse, and describe the way Jesus lived a holy life among men, as our example of holiness. Had he come as a spirit or phantom, without a body, he would not have been a pattern of holiness to us.

Verse 14 says he "dwelt among us." The Greek signifies, he *tabernacled* among us. A tabernacle is a temporary structure, easily put up and easily removed, like the ancient tabernacle in the wilderness. Jesus came to this world in human form only temporarily. His body was the tabernacle in which he dwelt over thirty years. God has always desired to dwell among men; with unfallen Adam in the Garden; in the pillar of cloud and of fire among the children of Israel; in the Shechinah in the temple at Jerusalem; in the body of Jesus; and in believers in this last dispensation. "Ye are the temples of the Holy Ghost." In verse 16 John testifies that this fullness was his own experience.

John says "We beheld his glory." This glory was spiritual. It was not only that blaze of divine glory which John the writer saw on the Mount of Transfiguration, but a moral and spiritual glory, coming from him who was full of grace and truth. It was the glory of holy character, the richest, divinest glory of the universe. It was inherent in Jesus in his relation to his Father (John 17:22). "Such a relation with God is the most complete glory which can irradiate the face of a human being. It comprehends of course, all the manifestation of such a relation; thus, works of power, words of wisdom, the life of charity and holiness, all of divine grandeur and beauty, that the disciples beheld in Jesus." (Godet.)

Jesus is called "the only begotten." This phrase is used only of Jesus Christ. Believers are sons, by adoption. He is the *only begotten* Son; the only Son of God, directly begotten of God.

Jesus is full of *grace*, (ever ready to save), and *truth*. He

is "the way, the *truth* and the life," and we are to be like him in our sphere. Abbott says "The Christian is to be like his master full of grace and truth. To be at once perfectly truthful and also gracious is one of the most difficult problems of the Christian life." Only a holy man can be gracious and truthful always.

COMPLETE HOLINESS OBTAINED AT THE RECEPTION OF THE SECOND GRACE. Vs. 15-18.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fullness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John the writer now looks back to the time when he first heard John the Baptist testifying of Jesus, and speaks of it in the historical present, as if he heard him giving that testimony, that so astonished his hearers.

John was vehement in his testimony. He "cried." Every Christian today should be positive and emphatic in his testimony. He had been testifying for several months of the coming of Jesus.

We now have the testimony of John, the evangelist as to his experience of the second work of grace. (Vs. 16.) Not only had he and others received Jesus and become the sons of God, but they had also received of his fullness. This is what Paul prayed that the church at Ephesus might receive (Eph. 3:19). Paul as well as John claimed to have the same experience (Rom. 15:29). This was the common, normal experience of the apostles and to this they exhorted the church. This is the burden of the epistles of the New Testament. Hence John says in verse 16 "*all, we received.*" All the church received this experience at Pentecost "Grace for grace." This is a remarkable expression. It means that we receive this in two installments—one state of grace for or

instead of another. Notice all grace is *received*—not grown into. Grace originally meant favor, benefit, etc. It came to mean salvation, as we receive that by the special favor of God; not because of any merit of our own. The preposition *for* here is in the Greek *anti* and means *instead of*. We give several passages where it is thus used. Matt. 5:38 “An eye *for* an eye.” That is an eye instead of an eye—a method of punishment under the law. (See the same use of the preposition *anti* in Matt. 17:27; 20:28 and other passages.) So it means here one degree of grace instead of or taking the place of another; and as all grace is received by faith, it means, another grace taking the place of or instead of what we had previously. Therefore entire sanctification by faith, as a second work of grace subsequent to regeneration is scriptural. And this is the method whereby we arrive at the fulness of the blessing to which Paul testifies (Rom. 15:29). The grace of entire sanctification succeeds the grace of justification. “We have nothing to give in exchange for the divine grace; our only virtue is to receive. It is given to us in exchange for the grace already imparted” (Abbott).

Verse 17 has three contrasts (1) The law was given—it came as a completed whole—while grace and truth *came* in installments. He who says he got it all the first time misapprehends the gospel, as if it had the same origin as the law—once for all and meagre at that.

2. It “came by Moses.” It came by a man. But “grace for grace,” (Vs. 16) comes by Jesus Christ, who is greater than any man, because divine. And therefore he is able to give complete salvation. 3. It was law under the old dispensation, that is the *truth*—justice without any grace or mercy. But grace (or mercy) and truth mingle in the gospel without conflict. Grace without truth is only sentimentality, as seen in Universalist preaching; and truth without grace (mercy) is harshness, as seen in the statements of ancient, extreme Calvinism. Grace and truth are happily blended in Jesus Christ and become likewise blended in fully sanctified souls.

The 18th verse ends the introduction to this gospel of John. The whole eighteen verses are closely written and are packed

full of the attributes of Jesus Christ and also of his salvation in its initial and completed degrees.

JOHN'S BAPTISM A SYMBOL OF INITIAL HOLINESS.

Vs. 19-28.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

John the evangelist was introduced to Jesus by John the Baptist, whom he ever delighted to honor as truly regenerated souls love to honor their spiritual father. He tells how the Jews stirred up by John's plain, rugged preaching sent priests and Levites to inquire by what authority he came. Holy people have to endure the sifting of both ecclesiastics and the devil. Months afterwards when Jesus asked the Pharisees, from whence the baptism of John came, they did not dare to say what they thought, for they feared the people. This shows to what an extent the preaching of John took hold of the people.

Some people thought him, the Christ (Luke 3:15). Holy men turn the thought of the world to their Master. Others thought he was Elijah. But he said, "No." Jesus said he was Elijah (Matt. 17:12, 13). The answer to this is that he was the Elijah of his day, of the New Testament, rebuking sin in the power and spirit of Elijah of old. In Deut. 18:15 a

prophet had been foretold. So they asked him if he was the one. The apostles declared that prophet was Christ (Acts 3:22; 7:37).

All their queries were in vain. John did not answer to any of them. Having told them who he was not, John now tells them who he is. He tells them that he is in fulfillment of the prophecy of Isaiah (Isa. 40:3), the forerunner of Christ. He says he is a voice. Holy men are to call the attention of the world to Jesus by the voice. They are not to "live their religion and say nothing about it" as some would have us believe.

His message was to command men to "make straight the way of the Lord." This is ever the mission of holy men—calling upon the Pharisaical of the church to make straight the way of the Lord. In the East heralds often went before a king to bid the people prepare the highway for him. John had commanded the nation to forsake sin as a preparation for the coming of Christ. So do holy people now.

The investigating committee were puzzled because John, being neither Christ, nor Elias nor that prophet, should baptize, for baptism was not allowed except by the command of the Sanhedrin, and then only Gentiles were baptized. The Jews considered that they were the children of Abraham by birth and by circumcision, and that therefore they had all entered the family of God. And now seeing John baptizing Jews was a mystery that they could not explain. They wished to know if he baptized by divine authority. In Mark 1:4 his baptism is called "The baptism of repentance, for the remission of sins." Water was the symbol of purification from actual transgression.

He then tells them there is one standing among them whom they did not know. Evidently this unrecognized one was the Christ himself. The clause "Is preferred before me" is not in the best manuscripts. John was deeply humble as he speaks of his Master, whose shoestrings he does not feel worthy of unloosing—a duty performed by servants. Holy men are humble men.

JESUS' BAPTISM TAKES AWAY SIN. IT IS THE NEGATIVE SIDE OF ENTIRE SANCTIFICATION.

Vs. 29-34.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

The next day Jesus came where John was, and when the latter sees Jesus, he cries "Behold the Lamb of God that taketh away the sin of the world." Jesus allowed a holy man to introduce him. Holy men are still entrusted with the duty of introducing men to Jesus.

Under the old dispensation lambs without spot, or blemish, were offered for sin, especially the Paschal lamb, offered at the Passover. These lambs were emblems of the purity and gentleness of Jesus, and their sacrifice was an emblem of the offering of Jesus. He was the lamb of God—the sacrifice that God had prepared. When ancient sacrificers offered a lamb, they showed their faith in God's way of salvation. Preaching Christ is no intricate affair, learned only after great effort and study of books. It is to point men to Jesus, as John did. "The word 'Lamb' is never used in the New Testament except in reference to Jesus" (Abbott).

All the commentators are agreed that Jesus will take away sin sometime. (Many are uncertain just when and where.) But John says "Taketh away." The word is in the present tense and means *now*. It is a present salvation from all sin.

John had been telling his disciples of the need of repentance for the remission (forgiveness) of sins and now he urges them a step further to let Jesus baptize them with the Holy

Ghost and *frē* (Matt. 3:11), which will take away sin from the nature. Would that all preachers who have been preaching forgiveness of sins, would like John, say to their converts "Behold the Lamb of God, which taketh away the sin of the world." This means more than forgiveness *o^f* sins. It means removal of sin—the defilement of our nature. "In order to take away sin, it was necessary that Christ should begin by taking upon himself the burden of it, to the end that he might be able to afterwards remove it by the work of sanctification" (Godet). "His death stands always as a complete vindication of the law, and an authentic instrument of sanctification and of acceptance for all to whom his blood is applied" (Angus). Weldon says, "This *taking away* of sin is, first, by expiation; second by forgiveness; and third by sanctification through the Holy Spirit." And thank God, it leaps over the narrow bounds of Judaism, and takes away the sin of the world. So John's first public testimony of Jesus, was to his sanctifying power.

The object of John's baptism was to manifest Jesus, to Israel (Vs. 31). Israel had seen the Christ dimly in types and shadows, but those who had been forgiven by accepting the truth preached in connection with John's baptism were now to see and understand him better. The Pharisees too were to get a revelation of him that was to increase their guilt. A holy ministry flashes light on all grades of character.

John the Baptist also testified to seeing the Spirit like a dove rest on Jesus.

THE PREACHER WHO REITERATES THE TRUTH CONCERNING JESUS WILL MAKE AN IMPRESSION
FOR GOOD ON SOME ONE. Vs. 35-42.

35 Again the next day after John stood, and two of his disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw

where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The next day John was standing with two of his disciples and saw Jesus passing by, and he again takes up his testimony of Jesus, and the result is that these two disciples follow Jesus and become his disciples. This shows the importance of continuous testimony. If we have begun to testify we ought to keep it up. If we stop people will think that Jesus does not continue to be all that we said he was at first. So John again tells these disciples, "Behold the Lamb of God." The repetition of genuine testimony has great effect.

These disciples followed Jesus. They were the best men of that day. They had been converted under the ministry of John and of course were now ready for the greater light given by Jesus. A great truth. Only honest hearted men, living up to their present light want any more. There is no grander work in the world than to persuade men to follow Jesus for complete redemption from sin. He who attaches men to himself more than to Jesus is a failure both as a teacher and minister.

The first words Jesus speaks to them are in the form of a great question, "What seek ye?" This was doubtless spoken to draw them out and see what their object was. They doubtless had that longing in their soul for the baptism of the Spirit and entire cleansing, which every true believer has, even when he does not know what it is that he wants, like a hungry babe. John the Baptist had told these disciples that Jesus would give them the baptism.

We may well ask ourselves this question: What are we seeking in our professed following of Jesus? Are we seeking to obtain all we can have of his love? Do we want all the mind of Jesus in us? "What seek ye in this place? In the company you frequent, in the conversation in which you engage,

in the affairs with which you are occupied, in the work which you perform? Do you seek the humiliation, illumination, justification, edification or sanctification of your soul? The edification of your neighbor, the good of the church of Christ, or the glory of God?" (Clarke.)

Their reply was that they desired to know where he lived, presumably that they might visit him and become better acquainted. The reply was, "Come and see." The Revised Version has it "Come and ye shall see." The first recorded words of Jesus as he gathers his disciples about him for their life work is "Come and ye shall see." Jesus is still saying to the whole world, "Come and ye shall see." If any man doubt the truth of Christianity let him come and see for himself. If any one doubts the reality of experimental religion let him come and see. All that Jesus asks is for men to come and see for themselves.

They went to visit Jesus at his residence and as it was four in the afternoon (the tenth hour) they remained the rest of that day. No wonder John, the writer, remembered the hour. Most of us will never forget the time we first became acquainted with Jesus. John was captured by Jesus that day, and imprisoned in the sweet bonds of love.

The very first thing Andrew did was to go and find his brother Peter and bring him to Jesus. Spurgeon says, "Andrew *first* found his own brother Simon, and then others. Relationship has a very strong demand upon our first individual efforts. Simon Peter was worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrumental in bringing him to Jesus. You may be deficient in talent, and yet be the means of drawing to Christ one who will become eminent in grace and service." Let no person think themselves called to be a foreign missionary, who has made no effort to bring those in his vicinity to Jesus. It is natural for those who have really found Jesus to want to bring some one else to him. This is a proof of conversion.

And so the two brothers found the Messiah (the anointed one). This is the greatest discovery a man ever makes in this world.

Jesus said to him, "Thou art Simon." He was very unstable at that time. But Jesus said "Thou shalt be called Cephas," which means a stone in the Syriac language. Jesus was prophesying as to the future experience of Peter, when he should obtain the Pentecostal baptism and be cured of his vacillating disposition. He foresees what we will be. "In the early part of his career he had a marked defect—the want of a settled purpose and grand governing motive. Jesus the Christ was to furnish him with that and thus change the unstable Simon Jona into the stable Cephas" (Gregory). Christ had great success in personal work and so may we. He here shows its importance.

GOD HAD HOLY PEOPLE ON EARTH WHEN JESUS
CAME. Vs. 43-49.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

From the moment we first read of Jesus he appears as a busy man. He was always employed. The very next day he started out into Galilee to gather more disciples and found Philip. This is a great chapter of *finding*. Notice how many times the word *find* is used (Verses 41, 43 and 45). Jesus was more abrupt with Philip than with the others of verse 38. There he says, "Come and see" in answer to their questions of curiosity. Here he abruptly commands Philip "Follow me." He used different methods in fishing for men. So should we, adapt ourselves to different individuals.

See how each one, who was found, immediately became a seeker of others. Philip immediately sought out Nathaniel. Nathaniel and Bartholomew are probably the same name. Philip preached a short sermon, "We have found him," but it was very successful in its results; hence it is worthy of study. 1. It was not long. A profitable sermon does not depend upon its length. 2. It was from experience. He did not dwell on the fact that Christ existed, or attempt to prove it, but told his experience. This is the best kind of preaching. 3. It was Scriptural. He refers to Moses and the prophets for his authority. Experimental preaching backed up by Scripture is the kind God delights to bless. Philip evidently refers to Gen. 17:7, Deut. 18:15-19 and to all the prophets in general.

There is nothing meaner, or a greater hindrance to the cause of God than prejudice. It hurts the man bound in its chains by often keeping him out of blessings he will not seek. It is the great instrument of Satan, for not only hindering the cause of God, but often keeping good people out of grand privileges. It is the mark of a noble man to be able to rise above its baleful influence.

Nathaniel could not believe that any good could come out of that despised, obscure little town of Nazareth, much less the Messiah. And Nathaniel was a good man too. But Philip said, "Come and see." This was better than to argue the case. This is the safe and sure method of determining the divinity of Jesus. People do not believe in the experience of holiness that Jesus came to preach and live. The best way is to put themselves in the place where they can receive it. Nathaniel was a good man in spite of his prejudice.

When Jesus saw Nathaniel he said, "Behold an Israelite indeed in whom there is no guile." This is very expressive. It shows that a real Israelite is—a holy man. Israel was the new name given to Jacob at Peniel. When Jacob had his name changed, his nature also was changed (Gen. 48:16). Charles Wesley in his hymn "Wrestling Jacob," declares that Jacob there received the blessing of perfect love. Dr. Curry in the Methodist Review of May, 1885, says that this experience of Jacob was "The second blessing." An Israelite is one from whose heart sin has been expelled. David described such in his day (Psalm 24:3, 4). Adam

Clarke says, "To find a man living in the midst of so much corruption, walking in uprightness before his Maker, was a subject worthy of the attention of God himself." Zacharias, and Elizabeth, Joseph and Mary, Simeon and Anna, together with Nathaniel, were the few who proved that it is possible to be holy even in a corrupt age.

Nathaniel does not deny what Jesus says about him. The false humility of this age would have bidden him deny his experience and call himself a poor, sinful "worm," making many crooked paths. He did not deny that Jesus had spoken the truth.

It has been surmised that Jesus saw him praying under that fig tree and that his prayer was for further light and now it had come in the revelation of Christ.

PURITY OPENS THE EYES OF ITS POSSESSOR TO BEHOLD INCREASINGLY GREATER THINGS. Vs. 50-51.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

This proof of Jesus' omniscience, in knowing where Nathaniel was, drew forth a stronger confession of faith from Nathaniel than either of the other young men had given. Therefore Jesus tells him that he should see even greater things. He who believes Jesus on the evidence furnished him, will receive even greater evidences and encouragements of his faith. When a man begins to believe in Christ, he enters a wide field of wonders, greater than he had received. "Verily, verily." Literally Amen, Amen. The word Amen means, It is true. This double amen is used because a very emphatic statement is to follow.

He then refers or alludes to Jacob's vision of the ladder (Gen. 28:12). It means that Jacob's ladder was a type of Christ, by whom we have free access and communion with

God. Some have thought that the opened heavens referred to the truths and deep experiences that Nathaniel should have by the revelation and acquaintance with Christ. Others think it refers to the second advent. We think it refers to both. The phrase Son of man is used about eighty times in the four Gospels. Jesus was the pattern man—hence called The Son of Man.

CHAPTER II.

THE EXEMPLAR OF HOLINESS BEGINS HIS WORK.

Cleansing in the Blood of Christ Superior to the Washings of the Old Dispensation. Vs. 1-11. Purity of Heart Illustrated by the Cleansing of the Temple. Vs. 12-25.

CLEANSING IN THE BLOOD OF CHRIST SUPERIOR TO THE WASHINGS OF THE OLD TESTAMENT.

Vs. 1-11.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear it.

9 When the ruler of the feast had tasted of the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Jesus sanctified the relations of life both of joy and sorrow and made them sacred. This was especially true as regards marriage. His first miracle was wrought at a wedding. He was not austere or morose but mingled in innocent

social festivities. As Bishop Horsley says, "He that made the first marriage in Paradise, began his first miracle upon a Galilean marriage. He who was the author of matrimony and sanctified it, doth, by his holy presence, honor the resemblance of his eternal union with his church."

On the third day after the events of the last chapter, he went to a wedding at Cana of Galilee with his disciples. This was a place probably a few miles north of Nazareth. As his mother was also present, it is presumable that it was the marriage of some of his relatives.

As Joseph, his reputed father, is never mentioned again after John 1:45, it is presumable that he died soon after the incident mentioned in Luke 2:48. John never mentions Mary by name.

It seems from the narrative, that Mary was already there and Jesus came later, with the disciples of whom mention is made in chapter 1:35-51. They had more guests probably than were expected, which was a reason for the failure of the wine. This suggested to Mary the idea that in some way Jesus could suggest a way to help them out in the matter. She probably had heard of the miraculous descent of the Holy Ghost upon him at his baptism. He had returned from the Wilderness temptation in the power of the Spirit (Luke 4:14), and the glory must have manifest itself in his face. Therefore she was impatient to have him do something to reveal his Messiahship.

Jesus had now to teach his mother some truths. He said, "Woman." This was not a term of disrespect for he so addressed her when in love and tenderness, hanging on the cross, he committed her to the care of John (John 19:26). He no more calls her, mother, for he now enters into new relations to her. It marked a transition from his state of subjection to her, to her subjection to him. Tried by Scripture the Romanist error of exalting Mary above her Son has not the slightest foundation on which to rest.

"What have I to do with thee?" The next verse shows that she did not consider this an unkind remark. Clarke

translates it, "What is it to thee and me?" But the *Revised Version* does not recognize this translation.

He tells her that the hour to begin his life work had not yet arrived. But how happens it that his hour did come so soon? For probably on the same day it was that the miracle was performed. We reply that *his* hour probably came immediately on his uttering this last sentence. As soon as all fleshly claim to hold control over or to gain worldly emolument by his Messianic power was rejected, as soon as his mother retired to her proper place, then was the last obstacle removed: his area of action opened immediately, and the hour to manifest his glory had come" (Whedon).

His mother now commanded the servants to obey him. From the authority which she used in thus commanding them, it is supposed that she was a relative of the family. The fact that they had servants indicates that they were a well-to-do family.

"Whatever he saith unto you, do it." This is a good life motto for us all. The Old Testament required washing in water as a symbol of the washing away of sin. The Jews of that day were very scrupulous in the use of almost countless washings to make themselves ceremonially clean. Hence there were six water pots of water that were on hand for this purpose—ceremonial cleansing. Jesus takes this water used for ceremonial purification and transforms it into wine. "Water under the law was symbolical, denoting the means of inward purity—that is justification and holiness, its antitype or substance, the sacrifice of Christ and the influence of the Spirit. Other vessels might have been chosen, and the presence of the water was not essential to the performance of the miracle; but the miracle in that case would have been robbed of its significance. The vessels are filled and the water changed to suggest that for the carnal washings of the law we are to have his blood" (Angus). The miracle is very suggestive, too, as inaugurating his public ministry, teaching that the cleansing away of sin is his mission. "It must be the type of the fullness of grace, of joy and of strength which the only begotten Son brings to earth." Moses commenced his ministry by turn-

ing water into blood. Jesus commenced his ministry by turning water into wine.

So he commanded the servants to fill the water-pots to the brim. This would give no opportunity to dispute the miracle or to say that it was a deception. It was not possible to put in any other mixture without being discovered. Great controversy has raged about this text, as to whether it was intoxicating wine. With the class who are determined to find an excuse for the use of intoxicating drink, it will be useless to argue. We wish, however, to make a few candid statements. The scriptures commend only one kind of wine (Num. 18:12; Neh. 10:37-39) and condemn another kind fermented wine (Prov. 23:31). There were therefore two kinds of wine. We have no reason to believe that Jesus used the fermented wine unless we can prove it. (4) Fermentation is the process of corruption. God made the juice of the grape, pure. Man has corrupted it by fermentation and distillation. God does not make alcohol any more than he creates sin. God is making unfermented wine and putting in skin cases and hanging it upon the vines in clusters every year. *And he makes it mostly of water too.* In this miracle Jesus only made the wine a little quicker than man usually makes it, by the usual process.

The master of ceremonies tasted the wine and was puzzled and called the bridegroom and asked him to explain, saying in a jocose manner, You have reversed the usual order and have given us the best of the wine at the last of the feast. Commentators have noticed that this is an illustration of the fact that the world gives its best things first, but the wine of salvation grows better all the time, culminating at the Marriage Supper of the Lamb. "There were six water pots from which wine was poured out, and there are as many persons or groups of persons, of whom we may take pattern. (1) Christ. (2) Mary. (3) The disciples. (4) The bridegroom and bride. (5) The ruler of the feast. (6) The servants. (Plan of sermon by Rev. Baring-Gould.) This first miracle was wrought by Jesus "To manifest his glory," not to

excite curiosity or wonder. His glory is to help man. He was willing and glad to help on the joy of the wedding. Surely he loves us.

PURITY OF HEART ILLUSTRATED BY THE CLEANSING OF THE TEMPLE. Vs. 12-25.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days

13 And the Jew's passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men.

25 And needed not that any should testify of man: for he knew what was in man.

Jesus left Cana of Galilee and went down to Capernaum. Cana therefore must have been on high land. Here he remained only a few days. While he was here with his mother, he was no longer subject to her. It says too that his brothers were there also. So the Roman Catholic teaching that Mary

had no other children (the doctrine of her perpetual virginity) falls to the ground.

Jesus went up to the Passover at Jerusalem. This feast was kept every year to keep in remembrance (1) The anticipation of the sacrifice of the cross, of which the Paschal Lamb was offered every year as a type. (2) To clearly keep before the Jews every year a remembrance of their deliverance from Egypt, which was a type of deliverance from sin (See Exodus 12).

Jesus went to the temple the very first thing. He was at the temple at his first visit at Jerusalem (Luke 2:46). He loved his Father's house in spite of the defilement that had come to it. Although the Jewish church was corrupt, it was the best and only church there was on earth and he did not stay away from it. This is a lesson to us, lest we get out of patience at the low condition of the church and leave it. There is no other institution like or equal to the church, with all its faults. Jesus remained and tried to purify it until they turned him out and crucified him. A lesson for us.

The Jews were required to pay a half shekel tax in Jewish money for the support of God's cause. As they came to this annual festival from various nations, their Roman money had to be changed into Jewish coin, so that they could put the half shekel in the Lord's treasury. The money changers were there for that purpose. Besides this, there were on sale cattle, sheep, doves and so forth, for those who wished to sacrifice. "All the business was transacted in the precincts of the temple and involved an unseemly union of things sacred and secular. The whole was conducted moreover in a spirit of grasping, godless gain, little less guilty than theft. Our Lord undertook to correct both evils, and at the same time to indicate the purpose of his coming. He appeared to purify the house of God and to free it from earthly defilement. This object he symbolized both now at the commencement of his ministry and afterwards at its close, by the act of purifying the court of the outer sanctuary" (Angus). This pollution although not in the Holy of Holies, but in the outer courts was nevertheless pollution of the building dedicated to God. We

can not pollute any part of the building dedicated to God without sacrilege whether it be cellar, basement, vestry or gallery. Some people think in these days that they can carry on things in the basement which would be out of place in the auditorium. The use people make of their house of worship is an indication of the degree of piety they possess.

The temple had the same relation to the Jewish nation that the heart has to the human body. It was the central moral and spiritual force of the nation, and if corrupt the streams of religion flowing out to the nation would also be corrupt. No people rise higher than the moral and spiritual tone of their sanctuaries.

There are people, who think that holiness is a namby-pamby, wishy-washy spineless, jelly fish affair that smiles complacently on evil equally as upon the good and allows it to go on unchecked and unmolested, especially if it is in the church. But holiness has back-bone. God is holy and his holiness is intense hatred of sin. It is eternal antagonism against all evil. He "is angry with the wicked every day." Those, who are most like him, have an eternal antipathy to sin, that flashes out against sin with a righteous indignation and jealousy for the divine honor. It was "the gentle Jesus" who made the whip of cords and drove out the buyers and sellers and upset their tables. Some people mistake sickishness for sweetness.

He accused them of making his Father's house a den of thieves. God's house is no place for buying and selling. Let the managers of church fairs, festivals, bazaars and kindred ungodly nonsense used to finance the cause of God ponder this action and the words of Jesus. We can not hold our temples of worship too sacred if we wish the world to respect them and our religion. Jesus did not consider this outer court that he cleaned up a fit place to change money even to pay the half shekel-tax of the temple. When will religionists learn that the temple of God is no place for traffic or amusement? When he cleansed the temple the second time, Jesus said they had made it even worse—a den of thieves (Matt. 21:13). The transition from merchandise to extortion in the house of God sometimes is shocking even in modern times. See prices

for value received, sometimes at the church fair. Did this first rebuke enrage them so that they went to greater lengths in sin? Such is often the case when light is resisted. This cleansing of the temple is a type of the cleansing of the heart from sin. "It is a type of the cleansing that Christ comes to do for every soul, which is a temple of God (1 Cor. 3:16), and out of which all unclean things must be driven by the power of God before it is fit for God's indwelling" (Abbott). It was at Jerusalem and in the temple that the Messiah's ministry must open. "For the Lord whom ye seek Malachi had said shall suddenly come to his temple . . . and he shall purify the sons of Levi. That prophecy said to Israel that the King should announce himself, not by a miracle of power but by an act of holiness" (Godet). This act was an appeal to the nation to purify itself. It was a symbol of the whole work of Christ's ministry—an appeal to the church to come up to the divine standard, "Be ye holy." The opposition he met is a lesson to us who preach and teach holiness, showing what we may expect from a worldly church. If the Jewish church had heeded this call to holiness, it would have arisen to a height of holiness never seen in this world. Since that day all holiness preaching has had to be at the same time a reform movement in the church. The nation had to either reform and become holy or die. It is so with every unsanctified soul—holiness or hell. "Nor will he ever destroy those who are willing to be cleansed" (Scott). After his resurrection when the disciples had their eyes opened they remembered a passage in the Psalms (69:9), "The zeal of thine house hath eaten me up." Jesus and all holy people have a love for God's house and they show it by desiring to have it purified. It is that consuming zeal to spread holiness that all holy people have: that zeal which provokes worldly Christians to misrepresent and oppose; that zeal which gives its life to the promotion of holiness. "Zeal for God is so little understood that it draws down opposition upon those inspired by it; they are sure to be accused of sinister motives, or of hypocrisy, or of being out of their senses. When zeal eats us up, ungodly people seek to eat us up too, and this was preeminently the case with our Lord, because

his holy jealousy was preeminently the case with our Lord'' (Spurgeon).

So the time-servers and hypocrites challenged him and demanded his authority for assuming to cleanse the temple. They were always, all through his ministry, asking for signs or credentials of his authority. They did not deny that the deed was all right and that the temple needed cleansing. People who could not appreciate the moral grandeur and worth of a clean temple, would not be seriously affected by a miracle, if he should work one, to show his authority. They were just like people now days who will not believe the word of God, but are always clamoring for a miracle or sign. (See our comments on Luke 16:31.) "Instead of letting the act of Jesus speak as every manifestation of holiness should, to their consciences, they demand the external sign, which should legitimate the act as if it did not contain in itself its own legitimation" (Godet). Is not this akin to the cry "Show us a holy man" by those who want to see a man of prodigies and supernatural life or equal to an angel.

His reply was "Destroy this temple and in three days I will raise it again." Hitherto there had been but one temple—that at Jerusalem where divine glory had been manifested in the Holy of Holies. That temple was a symbol of his body which had now become the temple of God, in which the glory of God was to dwell and shine forth as at the Transfiguration. It is therefore very significant, that when he died, the very instant the veil of the temple was rent in twain, showing that the Jerusalem temple was no better henceforth than any other place for the worship of God. What was the temple good for, which was the symbol of his body, after that had been killed by them? The apostle recognizes that the Jewish temple was but the symbol of his body, when he writes to the Hebrews (Hebrews 10:20). God dwelt among men in the ancient temple; then later he was incarnated in the person of Jesus Christ; and in this Holy Ghost dispensation he dwells in believers, who are the temples of the Holy Ghost.

This saying of Jesus was brought against him at his trial. They never forgot it but were disturbed by it all along through

his ministry. They perverted it at his trial and made it sound entirely different. They charged him with threatening to destroy the temple at Jerusalem, whereas he said *they* would destroy it—not *he* (Matt. 20:61). He was referring to the temple of his body.

They replied that the temple had been in process of building for forty-six years and did he expect to destroy it and rebuild it in three days? The temple then unfinished was not completed until A. D. 46. So it was eighty years or more in building. It was good for nothing after it was completed, for its glory had departed. It was destroyed by the Romans because the Jews had refused the Cleanser. We do not mean that this was the reason that actuated the Romans, but God allowed them to do it.

St. John parenthetically says by way of explanation that Jesus was referring to the temple of his body. Here we learn the lesson that there is often a spiritual meaning beneath mere words as when Jesus spoke of "This temple."

When he had arisen from the dead, his disciples, having had their spiritual understanding opened, could understand things better and they remembered this saying of his early ministry. When we meet with unexplainable truths in our Christian experience let us treasure them up, and wait for more light. For passages that thus speak of his resurrection, see Psalms 17:15; 73:23, 24; Isa. 26:19; Hos. 6:2.

During this feast, he performed several miracles, and many believed in him as the Messiah and no doubt wished to make him king, but did not apprehend him spiritually or see the nature of his mission. Is not this instructive as to the folly of trying to convert men by miracles or argument, who have no desire for but rather an aversion to spiritual things?

But Jesus received no one into the close fellowship of friendship and confidence, for he knew that the fickle multitude could not be trusted. He knew the nature of the carnal mind. He saw the depravity of the human heart. His treatment of Nicodemus in the next chapter shows how clearly he could read human nature.

CHAPTER III.

THE INITIAL DEGREE OF HOLINESS.

The Necessity of Initial Holiness (Regeneration) Clearly Enjoined. Vs. 1-13. The Method of Its Obtainment. Vs. 14-21. Methods of Purification Cause Discussion. Vs. 22-29. Holy Men Exalt Jesus. Vs. 30-36.

THE NECESSITY OF INITIAL HOLINESS (REGENERATION) CLEARLY TAUGHT. Vs. 1-13.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told ye earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

In every age since the revelation of true religion, it has been difficult to make many religionists see that true religion is spiritual; that it is a religion of holiness of heart rather than mere outward forms and ceremonies. This was emphatically so, when Jesus preached the gospel of the kingdom. The religionists of his day, like their successors of our times failed to apprehend that true religion is holiness of heart. They saw the miracles Jesus performed and supposed that he had come, simply to restore the political kingdom of the house of King David.

Nicodemus, one of the Jewish Sanhedrin, or supreme court, consisting of seventy members, came to Jesus by night saying "Rabbi, we know that thou art a teacher come from God, for no man can do the miracles thou doest except God be with him." This was very complimentary. Doubtless Nicodemus was after a place in the coming kingdom.

He evidently did not care to come by day, and perhaps did not care to commit himself until he was sure that Jesus was the Messiah. We think too, that he feared the people. We are led to this conclusion from the fact that he never seems to have openly acknowledged Jesus until after his death. One grand thing about Nicodemus whatever was his motive, was this—he came to investigate even if he did come in the night. (Chapter 7:50 and 19:39.) He was willing to admit that Jesus was a great teacher, but was he the Messiah? He wanted to get up an argument. It does no good to argue with people who do not accept the divinity of Christ. Nicodemus was Unitarian. He believed Jesus was only a man, working miracles. Jesus did not attempt to convince him of his deity, but attacked him as regards his personal experience, telling him he needed to be born again. The best way to defend the truth is to convince men of their need of it. Nicodemus was like too many of to-day who think Christianity is only a doctrine and that to be Christians is to be sound in doctrine. So they spend their lives discussing doctrine.

When the words "Verily, Verily" (which mean Amen, Amen) occur they introduce some very important statement. So Jesus refuses to be cajoled by the compliment of Nicodemus as re-

gards his works and tells him that "Verily, Verily" he must be born again. The Greek word translated "again" may also be translated "from above." It means he must be born *anew*. The new birth means both to be born *again* and born *from above*.

Notice to whom Jesus said this—to a man who was a moralist as well as a ritualist. This shows that morality and ritualism are no substitutes for the new birth. A man must have spiritual life or he is not a subject of the kingdom of heaven. If Jesus had said that the Gentiles, whom the Jews called dogs, ought to be born again, Nicodemus could have accepted that. The Jews when they baptized a Gentile, said he was born again. But to tell Dr. Nicodemus, who, like all the Jews, supposed that his birth from the stock of Abraham entitled him to all the honors and privileges of the kingdom of heaven, was a truth that staggered this religionist and teacher. We learn by this that we are not fit for the kingdom of heaven no matter who are our parents or our church, membership. We must have a different, new life in the soul. We must become new creatures in Christ Jesus. Nicodemus was dead in trespasses and sins, notwithstanding his position in the church. The new birth is the impartation of that new life lost by Adam. This is why it is called the new birth.

"He cannot see the kingdom of God." This is a very radical statement. The kingdom of God is a spiritual realm, set up in the hearts of those who yield to Jesus as their king. Being dead in trespasses and sins, the natural man cannot see the kingdom of God—spiritual things. It requires the new birth to give him spiritual vision. We note two facts. (1) We must have more than a blessing or a good set of feelings. We must have a new nature—one that has new loves and hates. (2) This is one of the two radical, positive statements of the New Testament. (1) "Except a man be born again he cannot see the kingdom of God." (2) "Holiness without which no man shall see the Lord." If we are born again we will have spiritual eyesight and will be in the kingdom beholding its beauties. But unless we press on and become wholly sanctified we shall never get far enough to see the king. Regeneration is holiness begun, but unless we are

paunting for complete holiness and obtain it we shall stop short and not see the king.

Nicodemus undertook to argue the case by asking the question, "How can a man be born when he is old?" This he supposed to be unanswerable. People now days also reject the doctrine of the new birth because it is a mystery. But so is the first birth. Nevertheless it is a fact.

Jesus again states the fact with greater emphasis. "Except a man be born of water and the Spirit." He hereby explains his meaning more fully. Nicodemus knew that the Gentile proselytes were baptized with water. He also knew that this baptism with water signified that they had been born again and had washed away the defilement of their past life and false religion. He also knew that the baptism of John signified the putting off of sins, for the Sanhedrin had sent a message asking John why he baptized (John 1:19, 25). Hence he would know that the new birth means a new life begotten by the Spirit and a public confession of it by baptism.

He then contrasts the natural (first), and supernatural (second) births thus: "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Seth is an illustration of birth after the flesh thus stated in Gen. 5:3, "Adam begat a son after his own likeness." His likeness was not holiness, which he had before the fall, but "the flesh" or sinful nature.

Nicodemus was astonished. Jesus tells him not to marvel. There are phenomena in nature seen every day which we cannot understand, and yet that are apparent. Why should we marvel at supernatural manifestations when we cannot understand natural manifestations? For instance, the wind blows where it pleases, but we cannot tell where it is going or from whence it comes, yet we know it moves. So we may see the outward effects of the Spirit in the heart, but not understand or see the Spirit himself. After men have understood and explained the causes of natural phenomena, it will be time for them to reject spiritual phenomena, which they cannot understand. The only way to understand the new birth is to get the experience. Here we enter our protest against the term "A change of heart."

God does not change the heart. He gives us a new heart (Ezekiel 36:26). Why did Jesus use the figure of the wind? Because in the Greek the word for Spirit and *wind* is the same. The operation of the Holy Spirit in some respects is like that of the wind. Jesus the same as says here, "You cannot understand the motions of the natural wind, how can you expect to understand the motions of the supernatural wind?" Nicodemus now drops his sarcasm and thoroughly in earnest asks "How can these things be?"

The reply of Jesus is, Are you a religious teacher and do not understand these things? How many religious teachers are deficient in the knowledge of spiritual things! He ought to have known. "Ought not such passages as Jer. 31:33; Ezek. 36:26-28; Psa. 143:10, 11 to have prepared Nicodemus to understand the power of the divine breath? But the Pharisees set their hearts only on the glory of the kingdom, rather than on its holiness" (Godet). It is a sad plight to be a preacher and know a great deal about everything except holiness.

Again (as in vs. 3) Jesus uses the phrase "Verily, Verily" as he declares what every preacher of Jesus should be able to declare, "We speak the things we do know and testify the things we have seen." Jesus was speaking of what he knew as regards this experience of regeneration so mysterious to Nicodemus. It was more than a theory. Jesus knew it to be a verity. No man is qualified to be a teacher of the truth "as it is in Jesus," unless he too tells of what he knows. He charges Nicodemus with refusing to accept his testimony to the new birth, saying I have told you about "earthly things"—the wind—and you did not believe in the new birth, when I showed you that it was no more mysterious than the movement of the wind. Why should Nicodemus receive his testimony as to the new birth? Because Nicodemus had already acknowledged him to be a teacher come from God.

The new birth according to Jesus here is one of the "heavenly things." "No man hath ascended up to heaven." He means to say there is no man on earth that has been into heaven and returned. But this man whom Nicodemus has acknowledged to be from God, calls himself the Son of Man—

the perfect, ideal man and says he has been in heaven and knows all about heavenly things.

THE METHOD OF ITS OBTAINMENT. Vs. 14-21.

14 And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Having told Nicodemus his duty and privilege to be born again and having testified to it he now preaches a sermon, taking for his text Numbers 21:6-9.

From the fact that Jesus now proceeds to unfold the typology contained in the history of the brazen serpent, it would seem that Nicodemus was now sincerely desirous to know about the experience of the new birth and how he might obtain the experience. We know this, that in all subsequent references to Nicodemus (Chapter 7:50 and 19:39) he shows evidences of being a disciple of Jesus. It is not too much to believe that Nicodemus was born again at this time.

Let us look at the Scripture which Jesus applied to the case of Nicodemus. We see that some of the history of the Old Testament was symbolical of salvation. This scene in the wilderness represents humanity in the wilderness world bitten by the old Serpent, and having the virus of sin in them.

“Even so *must* the Son of Man be lifted up.” A divine

necessity is lodged in the word *must*. In no other way could man be saved except by the lifting up of Jesus upon the cross. Let us look at the points of analogy still further. (1) The serpent. Modern travelers tell us there is still a species of serpents covered with bright fiery red spots (hence called fiery), in the same locality where the Israelites were bitten. Satan from Genesis to Revelation is likened to a serpent (Gen. 3:1, 14; Deut. 32:23; Rev. 12:9). (2) The poison of the bite was deadly. The bitten people died quickly after being bitten. The virus of the old Serpent's bite is sin. The human race feel its effects everywhere. It manifests itself in a depraved nature and in acts of sin. (3) As God gave the brazen serpent, a help to save from the bite of a serpent, so he gave a sacrifice in the likeness of man to save from the result of sin introduced into the race through the first man. The Bible especially dwells upon this (2 Cor. 5:21; Rom. 8:3). "As the brazen serpent represented the fiery serpent, yet had in him no poison, but healing, so Christ represented sinful flesh, so that in him, the enemy was nailed to the cross" (Abbott). (Coll. 2:15.) (4) As the serpent was lifted up, just as truly was Christ lifted up. (5) As the serpent was a complete cure for poison, so is Christ a complete cure for sin at the very time we have sin and need the cure. (6) Those who looked at the serpent, lived—were healed—because that look meant that they believed in God's method of salvation and hence they trusted him to save them. So those who trust Christ for salvation receive it by faith alone. This shows that faith is as simple as was the looking at the serpent. They did not outgrow the poison. It was destroyed and at once; so is sin by the faith method. Adam Clarke says of the two works of grace denoted here—"shall not perish"—justification and "eternal life"—holiness or fitness for glory—"They point out also the two grand operations of grace, by which the salvation of man is effected. (1) Justification by which the guilt of sin is removed and consequently the person is no longer obnoxious to pardon. (2) Sanctification, or the purification of his nature, by which he is fitted for the kingdom of glory." "All those who look to him by faith recover spiritual health, even

as all that looked at that *serpent* recovered bodily health'' (Wesley).

Verse 16 has been called the central verse of the Bible. We have heard it quoted so much that there is danger of failing to see its connection. It is closely connected with the explanation of the meaning of the brazen serpent. The first word "for" is, causal. It might well be translated "because." This is the connection. Men may be saved by trusting Jesus, just as the dying Israelites looked upon the serpent of brass. "For (because) God so loved the world that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life." This salvation through looking to Jesus is made possible because of the love of God to man. All the Bible revolves about this sixteenth verse, as the starry heavens revolve about the polar star. The words of the verse are full of meaning. Let us notice them. "God." The Creator and Ruler of the universe. "So loved." How did he love? By giving his son. He loved the world in such a way as to fill heaven with wonder and make hell tremble. He loved more than all created intelligence could love. Infinite love! It is past comprehension. "The world." The little wicked, defiant, rebellious world. "That he gave his only begotten Son." Believers are sons. Jesus is the *only begotten* Son. The fact that God gave him, proves the greatness of his love. "That whosoever believeth on him." For a definition of the faith required for salvation, see our comments on Chapter 1:1-12. Jesus' sacrifice made it possible for our faith to bring salvation; but for that sacrifice, faith would have been of no avail. Without faith that sacrifice is of no benefit to us. The atonement amounts to nothing unless we personally appropriate it; otherwise we shall perish in our sins. This verse guards against Universalism. Jesus died only for those who repent of their sins and trust his meritorious sacrifice.

In this chapter Jesus has successively and separately spoken of the three persons of the Trinity. Some one has said that if the whole Bible were lost except this chapter, enough would

remain to give light sufficient for the salvation of all mankind.

“For.” This is another “Because.” It is a still further unfolding of the truth embodied in the lifting up of the brazen serpent. Jesus did not come to condemn the world, but to save it. He will come the second time, to condemn or judge it. The word condemn is used in the sense of *judge*. He that believeth on him is not condemned. If such a one is not condemned then he is justified.

“Is condemned already.” Man is either saved or lost, now in this present life; judged by the amount or degree of truth he already has. The final Judgment will be but a recognition and proclamation of his moral condition when he left this world, and an assignment to his proper place. All this is to him “that believeth not.” Men who refuse to accept Jesus, are by so doing refusing the love of God, for faith is more than intellectual assent. It is receiving Jesus (Chapter 1:12). Unbelief is the refusal of men to accept Jesus Christ. Hence it is the *will* or *will not* of the heart towards what light God has given us that condemns or acquits us. The whole question is on the acceptance or rejection of God’s way of salvation. Thus we see verses 18-21 are an explanation to Nicodemus of the faith spoken of in verses 15 and 16. This rejection is because men do not believe in the name of Jesus Christ. This name means *Anointed Saviour*. Matt. 1:21. They do not accept him as Saviour. And this is the reason men are condemned (judged) because they have light. (Everybody has some degree of light Chap. 1:4-9), and prefer darkness. So the condemnation is not as the old Calvinists taught that men are depraved by nature; nor that they have not been “converted”; nor that they have not joined the church, but it is because they love darkness and choose it in preference to the light that God has given them.

There are only two general classes in the world—those who live up to their light and those who prefer darkness or sin. These two classes are found everywhere; in heathen and Christian lands; in the visible church and outside of it. Inbred sin of depravity is that disposition of heart which prefers dark-

ness—sin to light—true holiness. Unbelief is its natural product. Every man's attitude to holiness reveals his heart as pure or as "an evil heart of unbelief" (Heb. 3:12). "In order to make the matter understood the Lord here calls himself *the light*, that is to say the manifested good, the divine holiness manifested before the human conscience" (Godet). "Men preferred sin to holiness, Belial to Christ, and hell to heaven" (Clarke). Unbelief is the preference of the soul for sin. Hence we see from what source opposition to holiness springs.

Jesus goes on still further to tell Nicodemus that evil doers hate holiness because their deeds are evil. Just as thieves and adulterers like the cloak of darkness because it screens them, so men of all kinds of error or of perverted truth hate the light because it reveals their sins. Only a true gospel message provokes opposition. Truth gives no shelter to wicked men. We have noticed in the case of many bitter opposers of holiness that sooner or later, it leaked out that they were great rascals. Godet says "There is in every servant of God, in proportion to his holiness, a spiritual tact, that makes him discern immediately the moral sympathy or antipathy which his person and message excite." Immorality is the cause of opposition to the light. A man who is bitter towards holiness is a bad man. "The appearance of Jesus is for the world like the rising of the sun; it manifests the true character of human actions; whence it follows that when any one does evil and *wishes* to persevere in it he turns his back upon Jesus and his holiness."

Jesus says still further in verse 20 that the evil doer hates holiness (the light). This is the attitude of carnality to holiness. The two are forever contradictory and opposed to each other. Holiness is a constant rebuke to sin, even by its *presence* when nothing is said. But holiness says something. It rebukes sin. They who have been untrue to their past light, rebel when the gospel of complete holiness is preached on the principle that the man whose tender eyes, are hurt by a single ray of light, does not desire the full blaze of the sun. "The adherence of the will to the preparatory revelation of God, whether in the law of conscience or the law of Moses is the

first condition of the adherence to the higher revelation of the divine holiness in Jesus Christ'' (Godet).

Notice the words translated *doeth* in verses 20 and 21. In verse 20 the Greek word should be rendered "*practices.*" In verse 21 another Greek word is used which should be translated "*doeth.*" The Revised Version render it in the 20th verse "*doeth ill,*" in verse 21 "*doeth the truth.*" Alford says "He that practices has nothing but his practice, which is an event, a thing of the past, a source to him of only condemnation for he has nothing to show for it, for it is also worthless; whereas he that does the truth has his deed he has abiding fruit; his works do follow him."

The man who *does* the truth, sincerely as he sees it "cometh to the light," and the new light that he received shows that Christ approves his course. He has the testimony like Enoch of old that "his ways please God."

METHODS OF PURIFICATION CAUSE DISCUSSION.

Vs. 22-29.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

It is remarkable how much discussion and disagreement there has been on the subject of purification, whether it be as to water baptism or holiness. This shows that it is a burning question, a great subject. We find in these verses a discussion on the subject and as is often the case a disagreement.

It was after the interview of Jesus and Nicodemus. We do not know how long afterwards. During this time Jesus had been preaching all through Galilee (Acts 10:37). It says here Jesus baptized. Chapter 4:1-2 says he did it through his disciples (by proxy). The Revised Version says the controversy started "with a Jew" (Vs. 25). It was evidently a question as to water baptism—whether it was as efficacious as the purifications of the Old Testament ritual. It was probably an attack on the methods of Jesus and John. Men often like to argue on "method" rather than seek the spiritual blessings for which the methods stand. They make argument an excuse for not obtaining soul purification. "Whenever men begin to feel the truth coming home to their consciences, they will try to make it leap off at a tangent by starting some intricate, metaphysical side dispute. . . . Whenever the Spirit of God is awakening any portion of the church into real life, Satan will get up a galvanic life, an apparent life, or an excitement about church ordinances, or church ceremonies, or some other intrinsic and superficial subjects" (Cumming). How many successful revivals have had their permanent influences defeated by a quarrel on baptism!

Certain parties came to John the Baptist, trying to arouse jealousy at his Master's work. This is a deadly temptation into which unsanctified preachers fall. It is however serious business to criticise the work of others who are honestly seeking to get men saved.

There are preachers to-day who are seeking to be rivals of their Master. The preacher who seeks to display himself and take the glory to himself is an illustration of this.

But John was a holy man, and hence sought no glory for himself. He likened himself (in his relation to Jesus), to a friend of a bridegroom, who rejoiced in the glory of his friend the bridegroom. John had such a fulness of joy in the presence of Jesus that it excluded all thoughts of jealousy. This is the joy of full salvation that swallows up all jealousy and other forms of inbred sin.

HOLY MEN EXALT JESUS. Vs. 30-36.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

How true was John's prophecy of Jesus and himself. Jesus must increase and he must decrease. Jesus was just beginning his ministry. John, so popular with the people, was nearly through with his ministry. He, the friend of the bridegroom, was soon to lose his life by the cruel command of Herod. He had been useful as every preacher should be in bringing the bride (the church) to the bridegroom, Jesus. Every holy preacher is engaged in exalting Jesus, and drawing people to him and not to himself. One must increase; the others must decrease.

John admits that he is of the earth, earthy, while Jesus comes from heaven. And yet although Jesus came from heaven his testimony was rejected by the crowds who came to see him from curiosity.

John received the testimony of Jesus. He had seen the Spirit resting on him like a dove. He had heard the voice from heaven, saying "This is my beloved Son." John had by his testimony set his seal on the truth of Jesus, as a testator puts his seal on a legal document. If we have found by experience that the testimony of God concerning his Son is true, it is our duty to set a seal to it by our testimony, that God is true.

John still further says that God gave the Spirit without measure to Jesus. The prophets and other teachers had the

Spirit in a measure, but Jesus had unlimited fulness. "In him dwelleth all the fulness of the Godhead bodily," says Paul (Col. 2:9). John says still further that the Father gave all things into the hands of Jesus, therefore it would be absurd as well as wicked for him to attempt to rival Jesus. A holy minister, filled with the Spirit, as was John, has no jealousy of other religious teachers or preachers.

"He that believeth on the Son hath everlasting life." This is a very important passage. It was the last testimony of John to the work and ministry of Jesus. More than that it shows that John the Baptist, the speaker here, was preaching Jesus in his ministry and that people could have eternal life or regeneration by believing on Jesus. John was preaching that men must believe on Jesus (Acts 19:4). So we see that John was preaching in his six months' ministry that men might have regeneration by believing on Jesus. And Jesus told Nicodemus he must be born again. Therefore men could be regenerated *before Pentecost*. How ignorant of the Scriptures are those who say men were not regenerated before Pentecost. Let us follow the teachings of Scripture rather than the theories of men.

Notice the verb is in the present tense. Whosoever believes on the Son of God *has* eternal life. It is a present possession. He has eternal life before he dies. The religion of Jesus is eternal life in the soul. "Would that all Christians knew these three things: That they were without Christ—lost; what they are through Christ for them—righteous; what they become through Christ in them—holy" (Besser). "He that believeth not." The Revised Version translates the verb, "obeyeth not." Unbelief is disobedience—revolt against the will of God. It is something different from unbelief of the head. It is unbelief of the heart.

"The wrath of God." There is such a thing as the wrath of the God, who loves the world. Just as even now the believer has eternal life, so the wrath of God now remains on the unbeliever. Unbelievers are now in a lost condition.

CHAPTER IV.

HOLINESS IN PERSONAL WORK.

Holiness is an Inward Condition. Vs. 1-14. Holiness Lovingly and Plainly yet Kindly Rebukes Sin. Vs. 15-19. God is Satisfied Only With the Worship of a Holy Heart. Vs. 20-26. Entire Consecration Puts Divine Things First. Vs. 27-35. Holiness Gives Solicitude for Lost Men. Vs. 36-42. Faith Does Not Depend Upon Signs and Wonders. Vs. 43-54.

HOLINESS IS AN INWARD CONDITION. Vs. 1-14.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

All preachers of holiness have to encounter the Pharisees—not the sect with long flowing garments, and broad phylacteries, delighting in a religion of showy forms. But every age has its own Pharisees, who are dominated by the same principles; who make religion a mere outward, formal affair and base salvation upon the amount of their good works.

These ecclesiastical opponents of holiness are more bitter against holiness than the outside sinful world, because holiness rebukes their pride and selfishness, inasmuch as they assume what the outside world of sinfulness does not assume—to be all right. The time described in verses 1-3 was just after Jesus had turned the buyers and sellers out of the temple and the Pharisees had formed a plot to destroy him. So Jesus left Judea for a time and went into Galilee and consequently “he must needs go through Samaria.” He also laid aside all sectional feeling and prejudice that he might preach there and raise up living witnesses. He preached in his journey. (Do we when we travel?) Jesus was to have living witnesses among the Samaritans as well as the Jews.

After the capture and removal of the ten tribes (2 Kings 17:6), a heathen colony was put into Samaria in their place. They accepted in a measure the religion of the Jews. They opposed the rebuilding of the temple at the time of the restoration of the Jews (See the books of Ezra and Nehemiah). They wished to make Samaria what Jerusalem had been before the captivity. So they made a Samaritan version of the five books of Moses, and built a temple at Gerizim, and declared that was the only place where God could be publicly worshiped. Modern travelers tell us that a colony of one hundred and fifty Samaritans still worship in a little synagogue at the foot of Mt. Gerizim, and that they are the sole survivors of the nation. The Jews and Samaritans hated each other with that hatred that can be found nowhere else so bitter as in religious differences.

Jesus came to the city of Sychar, anciently called Shechem (Gen. 35:4) and came to Jacob’s well (or spring as the Revised Version has it). Modern travelers have found this well to be 75 feet deep. It was not a well of surface water, but

had been dug down until it tapped the water veins of the earth, and it never failed in a dry time—just like full salvation.

When Jesus arrived at the well, he was weary with his journey. He had a body subject to weariness like our bodies. We are glad this is mentioned lest we might conclude that his physical nature was unlike ours. We have met people who had extreme notions of faith healing who contended that they had received the life of Jesus so into their lives that they never became weary. We can not understand it, nor do we believe it, for Jesus was both weary and hungry while on earth (Matt. 21:18). He took on him our nature and hence can sympathize with our temptations and infirmities. He sat by the well to rest. It was the sixth hour (12 o'clock noon). "If a man will try to do good to a person like the Samaritan woman, alone and without witnesses, let him take heed that he walk in his Master's footsteps as to the time of his proceedings, as well as to the message that he delivers." (Ryle.) Women were the usual water-carriers of the day and the usual hour for carrying water was in the cool of the day. On account of her shameful life, she seems to have come when others did not, in order not to meet them.

The labors of Jesus began not with vast multitudes but with individuals. His first religious discourse was with Nicodemus alone, and now he has a single person in his audience to whom he gives a discourse of remarkable truth. This ought to stir us up to see the importance of hand to hand work. This ought to be a rebuke to those preachers who will not do their best with a small audience, who save their great efforts and big sermons for a crowd, and who have been known to dismiss an audience because the crowd was too small for their big (?) sermon.

The Jews hated the Samaritans. To have any dealings with them was considered a scandal. But Jesus threw away all caste and race prejudice to save a lost soul. This is the only time that he preached personal salvation directly to a Gentile. He heard the prayer of the Syrophenician woman, for the healing of her daughter, and of the Roman centurion

for his sick servant. But his great business on earth was to get the church saved. He made this trip through Samaria purposely to show that he wanted other sheep besides the Jews to come into his fold.

He here proclaims his Messiahship to a woman. He had already in a measure told it to Nicodemus. It was a *bad* woman to whom he proclaims these wonderful truths, of personal experience, that he had not as yet told even to his own countrymen, the Jews, or even to his disciples. A lost soul was very attractive to Jesus, because he was anxious to do them good. Will it not be similarly true in our experience if we have Jesus in our souls?

It was such an unusual thing for a Jew to ask any favors of a Samaritan that the woman was astonished.

Jesus knew how to use tact in his address. He understood human nature. He knew that those who do favors for others are thereby disposed to feel kindly towards them. And in asking the favor he gained her good will. Carnal human nature loves to put others under obligations to itself.

Notice the word "give" in verse seven, and the word "gift" in verse ten. He asked a "gift" of a draught of water. Then having received the "gift" he tells her of the "gift" of living water that God would give her. This is another instance of tact—making an ordinary matter illustrate salvation. Salvation (or divine grace) resembles water in its cleansing, refreshing work.

Having aroused her curiosity and told her of the gift of God—salvation—he now takes a second step and tells her of himself. If you "knew who it is." He then tells her that he can give living water. So we learn from his own lips that he can give real salvation.

He likens divine grace in the heart to "living water." He means running water—not stagnant water. In other words the salvation through Jesus is as much superior to the dead religions of the Jews and Samaritans as running water is superior to a stagnant pool. Thus he announces to her that he is no ordinary Jew; he is the Messiah.

Running water is always emblematic of the Holy Spirit

(John 7:38, 39). "The living water seems especially to mean the Holy Spirit in his sanctifying and comforting influences, through which the purchased salvation is applied to the soul. "When a soul has found full salvation he does not need to go to the stagnant pools of earthly joys to obtain satisfaction. As water quenches the thirst, refreshes and invigorates the body, purifies things defiled, and renders the earth fruitful, so it is an apt illustration of the gift of the Holy Spirit, which so satisfies the soul that receives it that they thirst no more for earthly good; it purifies also from all spiritual defilement, on which account it is emphatically styled, the Holy Spirit; and it makes those who receive it fruitful in every good work" (Clarke).

The woman did not at first understand the spiritual import of Jesus but took it literally. She knew if she got *living* water in that region she would have to go *deep*. It is just so with matters of salvation—we must go deep if we would get complete salvation. Some people only have a surface water religion. So when she asked the question, "From whence then hast thou that living water?" Her wonder was no greater than that of those who wonder today when we speak of abiding joy.

"Art thou greater than our father Jacob?" Jacob dug a deep well there. A modern traveler who visited this well in 1866 says "It was only seventy-five feet deep, but there can be no doubt that the original depth was much greater. The well was undoubtedly sunk to a great depth for the purpose of securing even in exceptionally dry times, a supply of water." She wants to know if Jesus was greater than Jacob and could dig a deeper well than he.

The Samaritans claimed to have sprung from the tribes of Ephraim and Manasseh. Though they could not prove it. She assumes therefore that they were descendants of Jacob. Jesus did not stop to notice this assumption.

Jesus goes on telling her more of the water of life and contrasting it with the interrupted draughts from nature's fountain (people drink and then come to drink again). But the flow of the fountain within the soul is uninterrupted, and satisfying, for

the fountain is within. Whatever we receive of comfort from without is only for the moment. All true satisfaction is from a right state of heart. Jesus was talking to one who had sought in vain, for satisfaction in the things of this world. The more we drink from worldly fountains, the more our thirst increases.

Longing, insatiable thirst will be unknown when the indwelling Comforter comes to abide for our needs will be satisfied as fast as they spring up. Water in a pool will evaporate or stagnate, but living water can be depended upon.

This is a gift. Jesus says here "I shall give him" (Vs. 14). It can not be earned, nor bought by money, good works, respectability, culture, education, or anything else. It is not for sale. Jesus has it to give away. No other prophet, teacher or leader or priest has this to give away.

"It shall be in him." A man with a fountain in him can not be thirsty. "The indwelling of the Holy Ghost as the Spirit of Christ is the secret of this life" (Brown).

HOLINESS LOVINGLY AND PLAINLY, YET KINDLY, REBUKES SIN. Vs. 15-19.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

The woman had not yet fully seen his meaning and still took it in the literal sense, saying "Give me this water, that I thirst not neither come hither to drink." She saw nothing in his remarks hitherto, consequently he is under necessity of arousing her conscience. When people do not see spiritual truth it is because they are not spiritual and do not see their spiritual needs. Then they need truth that will arouse the

conscience. Jesus does this now by referring to her social relations. He bids her go and call her husband.

Putting people under conviction is the digging of the wells of living water. So Jesus began digging the well by asking her to call her husband. People will not repent until they are made to see their sins. A pulpit that gives men the truth as regards sin has the cooperation of the Holy Spirit, whose especial business is to convict. A pulpit that never shows up the heinousness of sin hinders the convicting Spirit. Holiness and holy people rebuke sin. This is the reason that they are unpopular. Holy people should have the same graceful tact in rebuking sin that Jesus had. There should be no harshness.

This woman acknowledged her sin. She did not go and call the man that she was living with (Vs. 18) and pretend it was her husband. Jesus said, "thou hast well said." In saying that, he endorses her confession.

Many even to-day do not seem to know that God allows divorce only for one reason. Consequently no matter if the courts grant divorce for any other reason, to live with a divorced man or woman under such circumstances is adultery.

The stranger who revealed the sins of her life, to her thus became more than an ordinary person.

Although the Samaritans arrogated true religion exclusively to themselves this woman unwittingly acknowledged the genuineness of the religion of the Jews by calling Jesus, a prophet.

GOD IS SATISFIED ONLY WITH THE WORSHIP OF A HOLY HEART. Vs. 20-26.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

Being now convicted of her sin she tries to throw dust in the eyes of Jesus by getting up a theological discussion. Many a convicted man will hide behind a doctrinal discussion instead of seeking to abandon sin and get right. To ward off conviction she takes up the point of religion on which her nation and the Jews differed. So she begins to tell how her fathers worshiped in Mount Gerizim which was close by. It is folly to bring up the example of our fathers unless we are sure they were right. And it is folly even then unless we propose to be right ourselves. If they were right it is unavailing to imitate their practices unless we also have their spirit.

The Samaritans considered Mt. Gerizim the holiest place in the world. Here they had built a temple, which was destroyed B. C. 129. On the other hand the Jews considered Jerusalem with its temple, the most holy place on earth. And so they held themselves aloof from each other. There is still a great deal of this bigotry in the world.

Jesus replies with these words, "Believe me." This is the only place on record in the New Testament where Jesus used these words. He told her that in a few years (the hour was not distant) when the Jews and Samaritans both, scattered by the Romans, would neither of them worship God in their favorite places of worship. So if they could worship God nowhere else they would be indeed unfortunate.

"Ye worship ye know not what." This was indeed true. The Samaritans rejected the word of God—the book of the Prophets, used by the Jews. People who neglect the Bible know little of God. On the other hand, as Jesus said "We know what we worship," if we are Bible Christians. People who say they love God and worship him and yet know or care nothing for the Bible are modern Samaritans.

"Salvation is of (or from) the Jews." It came out of this nation whom God made the depository of his word and truth, and among whom he placed his beautiful temple.

A new order of things had already come to pass. Spiritual

worship was to take the place of the defective worship of the Samaritans and the carnal worship of the Jews. The sincere heart can find God anywhere. Jesus said, that, not merely can sincere worshipers find God anywhere, if they search for him, but he himself is *seeking* such (Vs. 23). He wants worshipers more than workers. In other words he wants holy people—those who come to him without hypocrisy or guile, and with no cherished iniquity in the heart, for God is a spirit and hence above the comprehension of finite minds.

“In spirit and truth.” Thus only can God be worshiped. Worship of an image to represent God is absurd (as well as wicked) for God is a spirit and no image can represent a spirit. Nor can any set forms of worship be offered as a substitute for heart worship. When spiritual life dies men always increase their ritualism and forms of worship. “In spirit and in truth” means that we must be like God—holy—in order to offer acceptable worship. And the first step in being made holy is to confess our sins as did this woman. “The enlightened part of mankind know that true righteousness is in an upright heart, and believes that God can be worshiped only in holiness of spirit” (Frazel). This is what the Psalmist means when he says, “O worship the Lord in the beauty of holiness!” This is the highest beauty in the sight of the Lord. It is moral beauty (1 Chron. 16:29; Psa. 29:2; 96:9).

In reply, the woman says, “I know that Messiah cometh.” She does not propose to accept any messages from Jesus. She as much as says, “When Messiah comes we shall be able to get at the real truth in the matter. What you say is not well authenticated.”

All this looks like an excuse of the woman to ward off conviction. While the Samaritans rejected the Book of the Prophets, they accepted the five books of Moses, and in those books Moses had declared that God should raise up a great prophet—the Messiah.

She had asked in verse 12 “Art thou greater than our father Jacob?” and now she gets her answer. Jesus thus declared his Messiahship to a woman first, and not a Jew. His declaration of his Messiahship convinced her.

ENTIRE CONSECRATION PUTS DIVINE THINGS FIRST.

Vs. 27-35.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

The disciples now came and wondered that he talked with the woman. An entirely consecrated, holy person, like Jesus makes the business of saving men his first thought. It is a wonder to many, that a few are willing to deny themselves, and go into unfavorable surroundings in the slums, among the wretched and in the darkness of heathendom. They are like Jesus who went among the hated Samaritans and preached to this wicked woman. Real holiness makes the salvation of men its chief concern. It was considered a breach of etiquette or custom in those days to speak to a woman in public. The Jewish Rabbis had declared against it. But entire devotion to God and souls breaks through human conventionalities and customs.

The woman in her joy forgot, that she had come for water and leaving her water pot behind her, went into the city, possessed of only one idea—she had found the Messiah. What are water pots, farms, business, money in comparison with salvation, when one has really found Jesus! “She came for a pot of water. She took a whole well back with her.” The first instinct of one who has found Jesus is to tell some one. If you

have not that kind of a religion, you have the wrong kind. She was a one idea woman now. Make no flings at one idea people. It only shows the smallness of your own ideas. Let this great idea of salvation capture you, and you will be spoiled for small ideas of religion and life.

Notice what she said. It is what all saved souls say to unsaved friends, "Come and see." This is the proposition and invitation that the friends of Jesus still extend to the unconvinced, unbelieving world, If you have any doubts as to "the truth as it is in Jesus," Come and see for yourself and prove it by experience. Testimony is the greatest means that God has ordained for spreading the gospel. This woman in spite of her unsavory record, impelled by the new joy of having found Jesus dared proclaim Jesus in public. Who says that such witnesses should not be allowed to preach because they are women?

The call to repentance affected her more than the rest of the talk of Jesus. Having told her townsmen how the truth of Jesus had searched her heart and life, she asks the question that admits of but one answer, "Is not this the Christ?" When we consider the character, work, words and influence of Jesus can we not ask the skeptical, sneering world the same question—"Is not this the Christ?" Ryle says, "The number of *questions* in the New Testament is an instructive fact. Their value is well illustrated here. Had the woman said, 'This is the Christ,' she might have excited prejudice and dislike. By asking Is this he? she got the men to inquire and judge for themselves."

It is very instructive to read the whole account, especially if we are interested in the philosophy of revivals. This shows how a revival started in Samaria under the ministry of Jesus. He commenced with one person upon whom he used tact, truth and personal work. True revivals often commence with personal individual work. The experience, zeal, enthusiasm, testimony and new life clearly displayed by this one convert greatly helped on the work. It always affects men when a noted sinner becomes a witness for God.

The disciples wondered that Jesus did not care for the pro-

visions that they brought to him. He had a greater hunger than that for food. He had a hunger for lost souls. He had a deeper thirst than for the water of Jacob's well. It was for lost souls. So when he said, "I have meat to eat that ye know not of," his prosaic unsanctified disciples could not comprehend his meaning, and inquired if any one had brought him meat. A spiritual person is a mystery to the unspiritual. They think him fanatical if he does not seek his highest enjoyment in meat and drink, houses, lands, etc. This is one of the causes of persecution of holiness. They cannot comprehend such people. All spiritual people are considered "mystics" and that name is given to them quite often. But what does the spiritual man care if he only sees souls saved. It is meat and drink to his soul, far sweeter to him than the water of Jacob's well or the food that his disciples brought. This is the Bible idea of fasting—when we get so absorbed in spiritual things as to let the wants of the body go unheeded for a time. This is the devotion that brings revivals.

Jesus had an appetite, a relish for soul saving—something more than a good desire to see men saved. The reason why he ate food was to strengthen his body, to make him a more efficient winner of souls. He who has a consuming desire to see men saved, will see the desire of his soul fulfilled. Every holy man has the same motto—to do the will of God; and it is always the will of God to have men saved.

HOLINESS GIVES SOLICITUDE FOR LOST MEN.

Vs. 36-42.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Perhaps the disciples had said something like this to Jesus, "Eat now and attend to soul saving afterwards. There is plenty of time." The old proverb says "There are four months and then cometh the harvest." This has been the fault many times with the church—putting off revival effort to more favorable times and seasons, instead of being always at it. The eye of Jesus looked towards the city of Samaria, from whence the woman was coming, with many of the citizens and we imagine we hear him saying, "No I cannot now. Say ye not there are four months and then cometh the harvest? See the fields now ripe for the harvest. See the harvest of Samaritan souls coming to hear the truth. The fields are already white for the harvest." And he harvested many Samaritans that very day. Every church ought to be at it all the time in getting men saved and not just on the week of prayer. That modern abomination of shutting up the churches in August has worked untold mischief.

He gives here light on the support of preachers, in these words, "He that reapeth receiveth wages." The true preacher has wages for his work while in this world, and "the harvest home" in the skies. The preacher's wages are twofold. 1. Spiritual. There is the joy of seeing souls brought to Jesus and the church built up, which the preacher feels. There is no joy like it in any of the avocations of life. Paul said this was his great aim—to receive such wages thus, "Now for a recompense in the same (I speak as unto my children) be ye also enlarged" (2 Cor. 6:13). 2. Then there is the material. This is not a salary. The term salary ought not to be used in connection with gospel work. We like the old fashioned word "support," when applied to the office of the ministry. The ministry has a right to have a support (1 Cor. 9:6-9; 1 Tim. 5:18), but the real wages is the joy in seeing souls saved or sanctified wholly. There is no such satisfaction

in any other calling. This he threw out as an inducement to the disciples to enter heartily into the work.

According to Jesus there are two kinds of preachers: the seed sower and the harvester (Vs. 36). The pastor and the evangelist are denoted here—two offices in the church. Strange there should be any invidious comparison or jealousy concerning these offices. The servant of God who has faithfully sowed, even if he sees no ingathering, will as surely rejoice in eternity over the crop harvested as he that reaped it. Other men—the prophets and John the Baptist—had sowed the seed of truth which the apostles were to reap. Every true preacher is a reaper of the labors of his predecessor and a sower of the crop to be reaped by his successor. God does not allow any man to do all the work. All this was in harmony with a current proverb of the day, “One soweth and another reapeth.” So the final joy in heaven over the results of the harvesting will be possessed by all the workers.

We have here the power of testimony illustrated. The woman gave her testimony. When testimony backed up by a present experience is clear and positive, it always makes an impression. “Faith cometh by hearing.” Since true testimony has such an effect, it is a sin to withhold it.

The story that the woman told of Jesus was, “He told me all that ever I did.” She told her experience. It was a story of her conviction. The Holy Spirit in these days convicts similarly. She told her experience just as it was. She did not fix up some pretty story. And God used it to overcome the deep rooted prejudice of the Samaritans. God will use honest testimony.

The prejudices of the Samaritans were so far removed that they asked him to remain with them. His own countrymen cast him out, but these candid heathen received him. They came and found that all the woman had said of him was true. Notice, they saw no miracle, but the words of Jesus had more effect on them than his miracles did upon the Jews. Those who wish can see the great miracle of Christianity, in the character of Jesus, without having to see him perform miracles. The people to-day who after an inspection of the character and

words of Jesus that has been going on for two thousand years, say they can not believe without a miracle are put to shame by these candid Samaritans. Infidels have said, show us a miracle and we will believe. If a miracle was shown them, they would try to explain it away. The purity and beauty of the gospel is its own evidence—sufficient to convince the candid.

So Jesus remained there two days. He doubtless spent the time in instructing them and sowing seed which Philip harvested in later days (Acts 8:5-25). But the revival went on. "Many more believed because of his word." When they heard Jesus for themselves. They told the woman that they had got beyond hearing and believing her testimony. Faith leads to genuine experience.

They came to see in him "the Saviour of the world." This is the first time the title Saviour of the world is used in the New Testament, and it was used by Gentiles too. It is used in only one other place in the New Testament (1 Tim. 4:10). They got beyond the narrow ideas of the Jews who conceived of only a Messiah or Saviour for one nation—the Jews. They saw him as the Saviour of all mankind.

FAITH DOES NOT DEPEND UPON SIGNS AND WONDERS. Vs. 43-54.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

As we have just seen an instance of a people believing in, and on Jesus without seeing him perform any miracle, so now we shall see an instance of a nobleman trusting the word of Jesus, without having to have his faith bolstered up by signs and wonders.

From Samaria Jesus went to Galilee. Verses 4 and 53 tell us he was on his way to Galilee and had stopped in Samaria for the purpose of holding the great revival there. He then resumed his journey. His own countrymen had no favors to bestow upon him, while the Samaritans held him in high honor. This caused the Jews to utter a truth that is still applicable, "A prophet hath no honor save in his own country." He had to acquire his honor at Jerusalem, at the feast (John 2:13), before they would honor him at home, in Galilee.

He had been absent from Cana probably about nine months since he turned the water into wine, and now he returned. Cana was evidently a favorite resort of our Lord. He probably went to the same dwelling where the wedding had taken place (John 2).

A nobleman who lived in Capernaum—about twenty miles distant—had a son who was very sick. When he heard that Jesus was in Cana, he came to him and asked him to come and heal his son. He had heard of the great power of Jesus, for his fame was now spread all through the country. A great many people are like this nobleman—they never come to God unless driven by some great sorrow. While it is true that the sorrows of life naturally drive us to God, yet it is a pity that some never will come to him otherwise.

Jesus saw that this man had very little faith. He could not trust Jesus unless the latter first performed some miracles. There are many such people to-day. They want the Lord to do some great things—give them a great blessing; show them some marvelous manifestation, *save them first and then they will trust him afterwards*. This is not faith at all, but it is the gratification of a miserable doubt that cannot trust God. Faith trusts God without a spark of feeling or manifestation. Jesus saw this man's unbelief. He felt in a general way that Jesus could help him, but he had no *real* faith. So Jesus told him his attitude at once, as he did Nicodemus, saying, "Except ye see signs and wonders, ye will not believe." Jesus said to Thomas, "Blessed are they that have not seen and yet have believed" (John 20:29). The heathen Samaritans accepted and trusted Jesus without seeing a single miracle. A good many like the nobleman can believe only under the most favorable circumstances. But true, strong faith believes God when there are no favorable circumstances. Halleluia! Cana was in the hill-country and so the nobleman said, "Come down ere my child die." Jesus saw that his faith was rising above everything and could stand without being propped up by signs and wonders. He now believed. The result of his believing was that Jesus said, "Go thy way. Thy son liveth." Now the man believes the last utterance of Jesus and goes on his way. What a beautiful illustration of faith—to believe Jesus and go our way, just as if we *knew* he had answered our prayer—without seeing any signs, wonders or manifestation.

Notice the development of this man's faith. At the start he doubtless had more faith than his countrymen (Vs. 48); but having heard the words of Jesus (Vs. 50) he believed the cure had been accomplished, without seeing it, solely on the statement of Jesus. So we see an imperfect faith may become perfect. If we contrast this with the healing of the centurion's servant at Capernaum (Luke 7:1-10) we shall see that there are degrees of faith. There Jesus said he had "not found so great faith, no, not in Israel." The centurion asked him to only speak the word and his servant should be healed. He did not ask him to come to his house, but Jesus did more, he went. Here the noble-

man asked him to come to his home and he did not, but spoke the word of healing from a distance. Faith that most honors God gets richest returns. Both cures were in Capernaum. The Roman centurion had greater faith than the Jewish nobleman. Great faith is not dependent upon rank or position. It was now one o'clock in the afternoon (the seventh hour). The nobleman might have got home that day, but did not arrive there until the next day (Vs. 52). He had so much faith that he did not hurry in his twenty mile journey. "He that believeth shall not make haste."

This man came for his son and Jesus heard the prayer. Thus we are encouraged to pray for others.

The nobleman was met by servants who told him that the boy was cured. On inquiry he was told that the boy began to get well at the very hour when Jesus had said, "thy son liveth." If we look back on the deliverances that God has wrought we can often see a correspondence between the time of their accomplishment and the time when we believed, and it will wonderfully strengthen our faith for time to come.

This man got a double blessing—the healing of his son and the expulsion of unbelief from his own heart. The latter was of more importance than the former.

Jesus made two trips into Galilee, and each time performed a miracle. At the first, he turned the water into wine, and now the second visit he healed the nobleman's son.

CHAPTER V.

HOLINESS CONFLICTS WITH ECCLESIASTICISM.

A Miracle Illustrating Salvation From Sin. Vs. 1-14. Pharisees Oppose Holy Work. Vs. 15-16. Holiness Rebukes the Carnality of Pharisees. Vs. 17-30. It is Right for Holy People to Defend Themselves. Vs. 31-47.

In order to a thorough understanding and appreciation of the Scriptures from this point to chapter twelve inclusive, we need to know the circumstances which caused Jesus to utter these wonderful discourses contained in these chapters.

Because Jesus healed the impotent man as described in verses 1-14 on the Sabbath day, the Pharisees began to attack him. At least the healing of the man on the Sabbath day was the ostensible reason for their attack. The real reason was, they were jealous of his increasing fame and influence with the people. Jealousy and envy are characteristic of carnal, religious leaders. It takes entire sanctification to remove this. How many preachers of to-day are afflicted with this soul leprosy.

So they commenced their attack upon him. Chapter five to thirteen may therefore be appropriately styled, An account of a contest between holiness and carnality in the church. Would to God this were the last time that ecclesiastics felt so rebuked by holiness that they were angry and fought it. But history continually repeats itself. The same contest goes on in all ages.

A person may be as holy and useful as Jesus, but it will not save him from the onslaught of carnality that is in the hearts of spiritually dead church men. The contest never ceased until they had decreed that he should die (Chapter 11:47-57). So we will understand better his wonderful discourse in chapters 5-12 if we keep in mind the circumstances that drew it forth.

A MIRACLE ILLUSTRATING SALVATION FROM SIN.

Vs. 1-14.

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

A full and clear account of this miracle is given that we may understand what caused the fierce controversy that rages in the next seven chapters, in which Jesus is put on the defensive by his enemies. After the events of the last chapter—the revival in Samaria and the healing of the nobleman's son, "there was a feast of the Jews." This was evidently the Passover. "On the phrase 'A feast (festive) of the Jews' turns mainly the question of the duration of our Lord's public ministry. John notes distinctly three Passovers: John 2:13; 6:14; 12:1. If now *this* festival be another Passover, then our Lord's public labors continued during three and a half

years. It does most probably thus stand for a Passover, viz., the second in our Lord's public ministry" (Robinson). At this time Jesus went up to Jerusalem and saw lying beside the pool, called Bethesda in the sheep market, a great multitude of impotent, (or sick) people. There are three classes of sick people here mentioned: "blind, halt, withered." The reason that they were all collected in one place was because the pool was periodically disturbed by an angel according to the common belief of the Jews, and whosoever stepped in first was healed. We say "according to the common belief," because verse 4 is not in the best Greek manuscripts or the *Revised Version*. No doubt many by that peculiar influence of the mind over the body were really healed.

Jesus spoke to one of them—a man who had had an infirmity for thirty-eight years—and asked him, "Wilt thou be made whole?" Why did he single out this man in preference to others? Why does he allow some to be born in heathen lands, while others are born in a Christian civilization. It is of his sovereignty. Truly it is not in man that walketh to direct his steps. And yet every man has light sufficient to save him, if walked up to. They, who have less light, have less to account for.

This like all the miracles of Jesus, recorded in the New Testament, was a parable or illustration of redemption of the soul from sin. The question "Wilt thou be made whole," most literally translated is "Do you want to be made whole (or well)?" Jesus asked this question to get his attention. The gospel comes to man with some proposal and offers to make men whole if they most earnestly desire it. None are cured of the disease of sin unless they are intensely desirous. This world is like the sheep market at Jerusalem; it is a great hospital, and the gospel message comes to arouse men from the despairing condition, into which sin has brought them.

Some have thought that the whole story of an angel troubling the pool was merely a popular fancy, but we see no reason to doubt that God showed his mercy under the Old Dispensation, to some extent by giving this pool at times an unusual, medicinal virtue. On the other hand it may be that some were

cured by the power of the imagination, as people are sometimes to-day. However the throng, collected here, illustrates the case of many to-day who are waiting for a special revival season before they get saved, when Jesus is right by them if they would believe it, and they might be saved now.

Jesus wants to make men whole—free from sin. He wants to work no partial cure.

The reply of the man was that he had no man to put him into the pool when the waters were troubled. This shows how helpless he was. Other people got in ahead of him. There is still a Jesus who is willing to help the friendless. Jesus is ever full of sympathy for the neglected and forsaken. If we are holy men and women we will like our Master be looking out for opportunities to help the neglected and outcast.

Jesus said, "Take up thy bed and walk." Jesus saw in him faith. The man willed to obey and Jesus gave the power to perform it. If we desire to obey his command to be holy, although it may seem as impossible, as for the impotent man to walk away with his bed, yet he will furnish the power to be holy if we entirely consecrate to him and trust him.

The man might have thought it a foolish thing to attempt after a feebleness of thirty-eight years to attempt to arise and carry his bed. Faith always seems a foolish thing viewed from a natural standpoint. By carrying his couch he showed that the cure was genuine and perfect.

It was an instantaneous cure. And if Jesus could instantly cure the body, who will say he cannot as instantly cure the soul?

"In the twinkling of an eye

Jesus' blood can sanctify."

The word "whole" is an old English word for "well." Abbott says, "The nature and condition of spiritual cures are illustrated here. The commentators who deny holiness as an experience, of this present life, must here acknowledge it or be silent. Thank God there is a better fountain than Bethesda! It is filled with cleansing blood (Zech. 13:1). An anonymous writer says, "Blessed be God there is open a fountain for sin and uncleanness, by whose brink none need wait in longing, anxious

expectancy; for its waters are ever endued with life-giving power. The angel of the Covenant abides there always with his healing power; every sin-diseased soul may seek its health-restoring waters at all times. However many receive its cleansing virtue, none of its power is diminished—its efficacy is ever the same. ‘The blood of Jesus Christ his Son cleanseth us from all sin.’” Beza says, “There is no evil so inveterate that Christ cannot cure it.” Scott says, “We still see instances of such who by washing in the fountain which God has opened, are made whole of their most desperate maladies.” So the commentators to be faithful to Scripture have to indorse full, instantaneous deliverance from all sin.

Jesus might have avoided controversy by healing the man on the Sabbath. He could have done it the next day. But he made no compromise. He came to attack the false religion of the Pharisees. He even commanded the man to carry his bed when all could see. One of their special points of religion was the observance of the Sabbath. They had carried their false ideas of Sabbath keeping to such an extent, as to be not only ridiculous but actually burdensome. Consequently he performed seven miracles on the Sabbath. Among these seven was the healing of the impotent man. Jesus did not wait to be attacked but brought on the battle. This stirred the anger of the Pharisees. They had perverted the Sabbath and he had a right to attack their abuse of that sacred day and institution. Wherever holiness and sin meet there must in the nature of things be controversy. No controversy, means no holiness.

Any one would naturally think that the religious leaders of the day would have rejoiced to see the man healed. But not so, they were angry and told the man that he was doing wrong to carry his bed on the Sabbath day. The cured man wanted of course to go home. To leave his bed might be to lose it. The cured man had an invincible logic. “He that made me whole told me to carry my bed.” He reasoned that he who had power to heal him had authority as to how he should keep the Sabbath. The cure was a warrant for believing Jesus to be divine, and if divine he could tell what was lawful on the Sabbath. If it had been any one but carnal minded Pharisees,

they would have asked, who it was that healed him and how he was healed. This did not interest them at all. They cared nothing for the miracle. They acted much the same way as in the case of the blind man. (Chapter 9:17.)

We have here the experience of a man, who had saving faith on Jesus without knowing fully who he was. There was something in the authority and tone of the voice of Jesus that drew out his faith. We believe he was a man of devotion and sincerity who had a right attitude of heart and his spiritual nature recognized some one it could trust, even if he did not grasp fully who the stranger was. We can have faith in Jesus even if we cannot understand him in all the mysteries of the incarnation and the Trinity. Saving faith is acceptance and obedience of the heart whether the head is clear or not.

Jesus found him in the temple—just where we might expect to find grateful souls, who have been healed. A really saved soul goes by instinct to the house of God.

Jesus said to the man, "Go and sin no more." A man healed of disease is under obligation to obey God and keep from committing sin. How absurd and deceptive to ask him to refrain from committing sin if he cannot help it. Many say they believe the Bible and yet do not believe we can live without committing sin. They are really accusing the Almighty of commanding the impossible. Some may try to avoid the issue by saying that Jesus meant some particular sin that this man had committed. We ask, if God forbids one sin why not all sin? Will some one tell us where God permits any sin and which sin it is that he will allow? To allow sin would impeach the holy character of God and dethrone him.

PHARISEES OPPOSE HOLY WORK. Vs. 15-16.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

This man went and told the Jews that it was Jesus who had healed him. Of course he would tell it. Testimony is as natural

to a saved soul as breathing. We have little confidence in the experience of those who never tell it—who can keep still about it. A saved man tells it because “out of the abundance of the heart the mouth speaketh.” He tells it out of gratitude. He wants people to know the excellencies of Jesus and he wants them to sample his saving power. If testimony is stifled, spiritual life dies. It is not boasting to tell what Jesus has done.

Jesus was persecuted by the Pharisees because he healed the man on the Sabbath. No servant of Jesus ever did a faithful work, without being persecuted by a dead church. A church too dead to do anything for God is usually sufficiently alive to persecute those who are building God’s kingdom. Read the experience of Paul, Luther, Wesley, Knox, Edwards, Bishop Taylor and the originator and promoters of every holiness movement especially the modern holiness movement and it will be found that their chief antagonists are dead ecclesiastics. Wesley says, “Let us not wonder, then, if our good be evil spoken of; if even candor, benevolence and usefulness do not disarm the enmity of those who have been taught to prefer sacrifice to mercy, and who disbelieving the genuine gospel naturally seek to slander and persecute the professors but especially the defenders of it.” (Wesley.) What was all this opposition about? It was because he was doing good on the good day—the Sabbath.

HOLINESS REBUKES THE CARNALITY OF PHARISEES. Vs. 17-30.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice.

29 And shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

“My Father worketh hitherto and I work.” *The Revised Version* renders it “My Father worketh until now.” This verse was his defense. Holy people have the example of Jesus in defending himself. This verse is the text of Jesus for the rest of his talk extending through the chapter. The first division of his discourse is vs. 19-30, and should be read carefully as it explains this verse (Vs. 17). The second division is Vs. 31-47 and proves the statement of this verse.

These Pharisees rested their notions of the keeping of the Sabbath on partial truth. And partial truth usually leads to erroneous application. They based their ideas of the Sabbath correctly on the fact that God rested on the Sabbath from his work of Creation, but they forgot that he still worked in other and necessary directions, such as keeping the planets in motion and making crops and all vegetation grow and thrive. And so, Jesus tells them, “My Father worketh hitherto, (or all the time), and I work with him.” The work of healing was one of

Jesus' works and also one of the works that his Father, carried on ceaselessly—works of benevolence, love and necessity, which it was proper to perform on the Sabbath—just as important and necessary as to make the grass grow or the planets revolve. He goes on in the following discourse to show that he is equal with the Father and hence had a right to work on the Sabbath. The following discourse is one of his most systematic sermons and in it he proves his deity.

The Jews were Unitarians and sought to kill him for asserting his divinity. They as clearly understood him to teach his deity as Modern Unitarians understand orthodox creeds to teach it. Now was the time if ever if he was not equal to the Father for him to contradict it. But instead of contradicting he made it more emphatic.

The great objection that Unitarianism makes against the doctrine of the deity of Jesus is that it detracts from the worship and homage only due the Father. Jesus meets this objection in the first verse of his discourse (Vs. 19). In this verse we see that instead of detracting from he leads men's thoughts and adoration to the Father, without whom he does nothing. So that in healing the man, he had brought glory to the Father instead of blaspheming as they claimed he did. He then shows that the Father and himself are closely united in love. For the Father loves the Son and will show him greater works than the healing of the impotent man—even the raising of the dead in trespasses and sin, (Vs. 24, 25) and the general Resurrection of the body in the future. We learn from this that the healing of the body which is considered the chief thing by some religionists is really of less account than spiritual healing. (Vs. 24, 25.)

He then went on to show that the Son does the same work as the Father—the divine work of raising the dead. (Vs. 21) and that he quickens (makes alive) all who believe.

Another work of Christ is mentioned in verse 22. He, besides healing the impotent man, and restoring life to the dead, is also to be the judge of all men. Here he claims three infinite attributes.

Then he attacks Unitarianism thus, "He that honoreth not

the Son, honoreth not the Father." The same way we treat the Son, we also treat the Father.

"Verily, Verily." This phrase always introduces some very important statement. It is, that he believes in Jesus Christ, is already a partaker of eternal life. He does not need to die to possess it. This is the first part of a double statement. The second is that the believer not only possesses eternal life, but shall not come into condemnation on the Resurrection morning. He is no longer subject to the penalties of the Judgment, unless he commits sin and thus throws himself back into condemnation.

In verse 26 he again states the equality of the Father and Son—each have life in themselves.

Verses 22 and 27 show that Jesus Christ, the second person of the Trinity is to be the Judge of all mankind.

"Because he is the Son of Man" of whom Daniel speaks in Daniel 7:13. They were familiar with this part of Daniel. They were not to marvel at the authority of Judgment given to Jesus for the hour is coming when his voice will call the dead from their graves. There will be two classes who will be raised from the dead—they that have done good and they that have done evil. The wicked are raised to be judged and sentenced. The righteous are raised to glorified life.

IT IS RIGHT FOR HOLY PEOPLE TO DEFEND THEMSELVES. Vs. 31-47.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

Jesus having asserted his equality with the Father now proceeded to prove it in the remaining verses of the chapter, which are the second division of his sermon. This is a sermon of Jesus proving his deity.

First Proof: The testimony of John the Baptist. (Verses 32-35.) "There is another." This other person was John the Baptist. The Jews had sent a committee to John the Baptist (Chapter 1:19-28) and John had given his testimony concerning Jesus. They had rejected the testimony of John, the greatest man the world had ever known. John was a holy man (Mark 6:20). The Jews refused the light he gave them and of course they would reject the greater light that Jesus gave. People who reject the testimony of holy men have no love or regard for the testimony of Jesus. Notice, the testimony that John gave concerning Jesus was, that he could make the world holy. It was a testimony to holiness in these words, "Behold the Lamb of God which taketh away the sin of the world." (John 1:29.) This passage shows that Jesus confirms the testimony of John, that he could take away sin. Thus we see here that Jesus authorizes and endorses those who testify to his power to take away sin. Let those who object to testimony to holiness be henceforth silent in their objections.

He goes on to say of John's testimony, "The witness that I receive is not of man." He means that John's testimony was really the voice of God speaking through John. John was moved by the Holy Spirit when he spoke, just as the other prophets were moved by the same Spirit. It is the utterance of the Holy Spirit through witnesses and not human science or philosophy that Jesus relies upon to spread his kingdom. The church of God must be spiritual or die. It requires spirituality to extend spirituality.

"That ye might be saved." So Jesus was telling these opposers about the testimony of John to his divinity that they might be saved. The object of preaching is not to entertain but that the lost (as these were Pharisees) might be saved.

He said in another place that John was the greatest man that had ever lived. (Matt. 11:11.) Here he pays another tribute to John saying, "He was a burning and shining light." In chapter 1, verses 8 and 9 it says that John was not the Light of the world but only a witness to it—or a reflection of that light. If John was only a reflection, and yet was a burning and shining light, what must Jesus the greater light be?

We notice several truths in this statement about John. 1. The Holy Spirit in holy people is a fire that burns and shines. 2. John burned before he shone. A good many people want to shine without having the fire. It is impossible. 3. If he had not burned he would not have shone. 4. God expects us to shine as well as burn; that is, to testify to divine grace as well as to have it. All attempts to testify without a holy zealous heart are as powerless and weak as an unlighted lamp. Get the Holy Spirit (no lamp can light itself) and be holy like John and the shining both from life and lip will be both natural and spontaneous. "Inwardly burning with all love and zeal; outwardly shining in all holiness." (Wesley.)

These Jews were willing like many to-day to rejoice in the light that Jesus shed for a season. They wanted a preaching to please them. They rejoiced in John's light for a season, but when he came to denounce sin accusing them of being a generation of vipers, then they rejected him. The "season" was over; the summer was ended; the harvest past.

*SECOND PROOF OF HIS DEITY—HIS MIRACLES AND
WORKS OF MERCY. Vs. 36-38.*

Jesus said he had greater proof of his deity than even the testimony of the holy John. These greater testimonies to his divinity were his works of love, mercy and benevolence to mankind and his miracles. His beneficent works evinced his holy character and these were greater proofs of his deity than even his miracles or the testimony of John. The Father had given him these works to finish or accomplish. These holy works were such irrefutable proofs of his deity that the Jews were without excuse in their rejection of him.

We need not then be surprised in this day, if sinful men still refuse to accept him as divine; and we need not be surprised if people refuse to accept the testimony and lives of holy people, when we see how little impression the holy Jesus made upon his generation.

*THIRD PROOF OF HIS DEITY—THE TESTIMONY OF THE
FATHER THROUGH THE SCRIPTURES. Vs. 39.*

He tells them that the Father had borne witness through the Scriptures, but they did not know God well enough to hear his voice in the Scriptures. We must know God in order to get spiritual truth from the Bible. We must have the word of God abiding in us. He was speaking here especially of the Old Testament. It contained proof of the Messiahship of Jesus. They rejected that great truth—did not see it because they were not spiritual. They had hardened their spiritual senses. Here we learn that spiritual people will get spiritual truth out of the Old Testament. They who receive the Old Testament candidly, will see that Jesus of Nazareth is the Messiah.

“Search the Scriptures.” *The Revised Version* renders it “Ye search the Scriptures.” They were great Bible students and yet did not see clearly the central figure of the Old Testament as personified in Jesus of Nazareth. Need we be surprised then, in this day if Bible students fail to see holiness, which is the central theme of the Bible?

These Jews seemed to think that their familiarity with the Scriptures insured them for eternal life. But acceptance of the Bible amounts to nothing unless we propose to square our lives by its teachings.

"Ye will not come to me, that ye might have life." This shows that there is no eternal life in studying the Scriptures unless we find Jesus in them. The reason people do not find Jesus in the Scriptures is because they *will* not. They do not wish to find him there.

The reason he did not "receive honor" (or glory) from men was because he did not need it. The Father gave him glory through the Scriptures. What a declaration of his omniscience when he said, "I know you that ye have not the love of God in you." He can read the hearts of men. He knows whether we have the love of God in our hearts. So we see people, like these Jews, may be great Bible students and yet not have a bit of love of God in their hearts.

They were willing to receive impostors without any credentials. Later sixty-four false Christs came and found many followers among the Jews, who refused to accept Jesus of Nazareth, although he had divine credentials, manifest in his works. The most credulous thing in the world is unbelief. It is easy for men to believe humbugs, but difficult to accept the truth. It is because of the depraved state of the heart.

Jesus now gives the true cause of their inability to believe in the proofs of his Messiahship, by saying, that it was impossible to believe in him, when they were seeking worldly honor and popularity. He struck in this remarkable statement the cause of unbelief. When people say they have no faith and cannot believe, there is a reason for it. They think more of the praise of men than of God. The Jews preferred to please and honor one another instead of God. This is the reason that they did not accept the three proofs of the sermon—the testimony of John, the works of Jesus and the teachings of the Old Testament. So to-day we see people who do not accept holiness, who refuse to accept the testimony of holy men, and their works, or to see the subject in the Bible. They prefer the honor that comes from men, rather than the honor that comes

from God. Sometimes we see people seeking holiness, who say they have no faith. It is because they want to keep a reputation among men instead of pleasing God. It is impossible for such people to trust God. The great pursuit of the carnal mind is human applause. In modern times the great hindrance to faith, in seeking salvation, is a fear lest reputation be lost.

How few people there are who seek only the glory of God. This is possible only when we have been delivered from the carnal mind.

Jesus said it was not necessary for him to accuse them to the Father because they had not lived up to the light he gave them. They were accused already by the truths of their Bible—the five books of Moses. They were guilty of not living up to the light they had already received. If they had believed the revelation of Moses as to their duty and privilege they would have easily believed in Jesus. When men are not living up to their present light, of course they will reject greater light. This is the reason backslidden church members are the worst opponents of holiness. A man whose weak eyes are inflamed and hurt by a feeble light does not want any more light, but avoids it.

We notice here that Jesus endorsed the five books of Moses—Genesis, Exodus, Leviticus, Numbers and Deuteronomy, which modern Higher Critics so much oppose. He implies in verses 33 and 40 that these Old Testament Scriptures could abide in us and give us eternal life.

In looking over this chapter we see that these church men who were accusing Jesus of having broken the law of the Sabbath had themselves broken the first commandment, by not honoring God. See verse 40.

CHAPTER VI.

HOLINESS—A STATE OF SATISFACTION.

A Miracle that Illustrates the Satisfying Nature of the Experience of Holiness. Vs. 1-23. Carnal Religionists Seek Jesus From Mercenary Motives. Vs. 24-26. The Spiritual Interpretation of the Miracle. Vs. 27-40. Sermons on Holiness and Other Deep Things of God are Incomprehensible to Carnal Professors of Religion. Vs. 41-43. Jesus Meets Opposition of Holiness With Still Stronger Statements of the Doctrine. Vs. 44-58. Only the Half Hearted and Carnal-Minded are Discouraged at the Presentation of Holiness Teaching. Vs. 59-66. God Has Always Had a Faithful Remnant. Vs. 67-71.

A MIRACLE THAT ILLUSTRATES THE SATISFYING NATURE OF THE EXPERIENCE OF HOLINESS.

Vs. 1-23.

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him.

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, whom they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea.

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

Horace Bushnell, the great preacher well illustrates the typology of His miracle thus: "The day is wearing away; this is a desert place; there are hungry perishing people around us, and Christ is saying to us all, Give ye them to eat. Say we not, we can not, we have nothing to give. So to your duty, every one, and trust yourself to him; for he will give you all supply, just as fast as you need it. Take upon you readily, have it as a law to be always doing great works, that is, works that are great to you; and this in the faith that God so clearly justifies that your abilities will be as your works. Make large adventures. Trust God for

great things. With your loaves and two fishes, he will show you a way to feed thousands."

Several months after the healing of the impotent man, Jesus went over to the eastern shore of the Sea of Galilee to rest. When the people found out where he was going, they went around by the land and got there first, meeting him when he arrived by boat. We learn of these movements of Jesus and the people by comparing the parallel accounts in Matthew, Mark and Luke.

Jesus went up into a mountain and sat there with his disciples, and looked down on the great multitude of people.

In order to try the faith of Philip he asked him, "Whence shall we buy bread to satisfy this great crowd?" He felt they were guests. They had come to see him and so he proves or tests Philip.

The Lord often proves his children, as he did Abraham, in order to develop their faith and loyalty. In our trust for our daily bread we are showing how much we really trust God. The preacher and teacher who sees the spiritual needs of their flocks should trust God implicitly to help them feed the people with their small stock. "God teach us benevolently to prove and exercise our faith; the devil tests us malevolently to weaken and extinguish it." (Quesnel.) Philip was staggered at the idea of feeding this great multitude. "Why, Lord it would take two hundred pennyworth of bread." This was equivalent in United States money to about \$200.

All they could seem to find in the whole multitude was five loaves of bread and two small fishes which a boy had brought in a basket. Was there ever a crowd like this that had no boys in it? This boy evidently had a thoughtful mother, who had sent him from home that morning with a good supply of food. In the morning of life, let parents see that their children are well equipped for life by proper home spiritual training and then they will not only be well fed themselves but be a blessing to the world. We can bless the world through our children. Susannah Wesley never preached any directly, but what a blessing she was to the world in the training of her children. She preached to millions through them. Barley bread was the food of the lower classes. Thus even a poor woman can do great good. See how

systematic Jesus was. He had them all marshalled like an army in companies of one hundred and fifty. "Order is heaven's first law." Thus he taught us to be systematic in the Lord's work, especially in our benevolent work towards men. How much religious and charitable work is abortive because it is without system!

And then he allowed the disciples to distribute the bread instead of doing it himself. What a privilege! He does not directly preach to them but allows saved men to do it (who are fed themselves, as they feed others). The angels would be glad of the privilege that we have of distributing the bread of life.

And as the disciples distributed their little, it multiplied until it satisfied five thousand people. If we distribute what we have of divine grace and light, God will wonderfully multiply it to the good of others. It is not the number of our talents but our fidelity in using them that counts with God, "As the widow's oil increased, not in the vessel but in pouring out, as here the barley bread multiplied not in the whole loaf but by *breaking* and *distributing*; and as the grain bringeth increase, not when it lieth on a heap in the garner, but when scattered upon the land; so spiritual graces are best improved, not by keeping them together, but by distributing them abroad." (Sanderson.)

As they were filled and satisfied, the miracle illustrates the soul satisfaction that Jesus gives to those who accept and feed upon the bread of life, that his servants distribute.

He taught the lesson of economy. He would not allow any fragment to go to waste, but had them carefully gathered up. Wastefulness is a sin. "God loveth a bountiful, not a wasteful hand." No impostor, in writing this account would ever have thought of combining such lavish bounty with such careful saving, that nothing be lost. How many incidental proofs we have of the genuineness of the Gospel narrative! And the disciples had more after the feast when they gathered up the twelve baskets of fragments, than when they began. He that blesses others is himself blessed in so doing. The wise man says, "the liberal soul shall be made fat." "He that watereth others shall himself be watered."

The miracle convinced the multitude of the divine power exerted by Jesus and they said, "This is of a truth that prophet."

They had read of him in Deut. 18:15-18 and although they did not understand all that Jesus was, or how much had been implied in the term "that prophet," yet they knew it was the one prophesied.

Jesus saw that they were about to take him and make him king and he immediately withdrew from them. What a lesson to ambitious preachers, who are seeking position and popularity! His hearers wanted a Messiah who would feed them well; who would set up a temporal kingdom. Jesus after this went to a mountain to pray. It was his custom to pray much. He worked much and he prayed much. The two should go together. We need to pray and meditate, until the truth is well settled in our minds and hearts, and then we need to spend the strength thus obtained, in active work to establish the kingdom of God. "Days spent among the multitude, need nights of calmness and devotion." There were three evenings as the Jews counted their time. The first evening began at three o'clock. Matthew says he fed the multitude at evening, meaning the first evening. The second evening began at sunset. Jesus and the disciples set out upon the lake at sunset.

For five or six hours Jesus continued in prayer until "the fourth watch." In the meantime the disciples were on the sea bound for Capernaum. A sudden squall of wind, which often occurs in that region blew down upon them, which made it exceedingly difficult to row, as well as dangerous. They were having a very hard time seeking to make progress against a head wind, with the angry waves rolling high.

It was at the time of their distress that Jesus came to their relief. He always comes at the time when most needed. Quesnel says, "Every one of us in no other than a little bark rowing against the wind, in a tempestuous sea, encompassed with the darkness of night, and destitute of help and succor. He, who is not afraid in the conditions, sees not the danger of it; whoever sees it, and does not pray, knows nothing of his own weakness. Christ leaves us sometimes to ourselves, on purpose that we may know ourselves, and the need we have of him; but he never loses sight of us." We are on life's sea, toiling many times against the head winds of trial, disappointment and suffering. Jesus

comes in different ways. Sometimes he comes in providences that seem adverse. But if we could see them in the light of eternity, we would find them favorable to us. Like the disciples we are afraid of our best friend and mistake his blessings for evils. But he says, "It is I, be not afraid." If we gladly receive him, he will come in and guide our bark safely to the desired haven of eternal rest. If we refuse to receive him we shall sink beneath the waves of sin and death.

Doddridge says, "Walking upon the sea was thought so impracticable, that the picture of two feet walking upon the sea was an Egyptian hieroglyphic for an impossible thing.

The people, whom Jesus had left behind him, concluded that he had gone to Capernaum, so the next day the portion that remained took boats and went across the lake seeking him.

CARNAL RELIGIONISTS SEEK JESUS FROM MERCENARY MOTIVES. Vs. 24-26.

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

The people found Jesus in the synagogue where he gave the following sermon. (Vs. 32-58.) He told them that they were seeking him from sordid motives—not for spiritual but for material advantage. There are many such today. They make religion simply a stepping stone to help them to their own selfish interests and gain. Men become religious and join the church in order to help their business or standing in society. Some people too, are seeking the blessing of holiness in order to be happy. They want joy more than they want the indwelling Comforter. They are not seeking to be good, so much as to be enthused with supernatural emotion.

THE SPIRITUAL INTERPRETATION OF THE MIRACLE.

Vs. 27-40.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from Heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

He then charges them to "labor not for the meat that perisheth." They were not to make the loaves and fishes—material things—their chief object in life. The great reason why we were given bodies was not to feed them, but make them useful for the building up of the higher nature. He reflects on that class of people who want a sensuous rather than a spiritual religion. He thus takes the miracle of the previous day and spiritualizes it. This teaches us that it is right to draw spiritual lessons from the miracles of Jesus, for he did it himself. He takes

the miracle of the feeding of the multitude as a text for a sermon on the satisfying nature of full salvation. The whole sermon is a fitting expansion of the beatitude "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

He tells them that God has ordained him for the purpose of giving a complete salvation. The Father had sealed him for that very purpose. A seal is an impression made upon a legal document. The works of Jesus (Ch. 5:36) were the divine seal of his divinity and ministry.

His auditors are unable to grasp the spirituality of his meaning and ask him "What shall we do that we might work the works of God?" Their whole religion was given to works of all kinds. Works that were small, and works that were large; work after work all to merit salvation; any way to earn salvation by their own doings. That is still the cry of ritualists and formalists, What more can we *do* to merit salvation? And could he tell them surely if they were performing the right works to procure salvation?

It was a most startling reply that fell from his lips. "This is the work of God"—to build costly cathedrals and dedicate them with costly sacrifices? To tithe mint and rue and cummin? To multiply prayers and fastings? No—"that ye believe on him whom God hath sent." This is the work that is pleasing to God—believing on the Lord Jesus Christ. This was a most astonishing statement to these ritualists, who had been trained to believe that salvation came by doing the works laid down in the law. Verse 30 shows how it staggered them. Full salvation by faith is as much rejected to-day as then. Roman Catholics, ritualists, moralists, and those, who are seeking a gradual sanctification are all opposed to this method of justification and sanctification by faith. Believing Jesus (John 1:12) is the great business of life, and all genuinely good works flow from it. It is the *simple* way of faith that not only stumbles but actually irritates those who rely on their good works for salvation or sanctification. They asked about the *works* of God (plural); he replies concerning the *work* of God (righteousness); they are the natural sequence. Notice in harmony with the sermon on the

bread of life, we get Christ, the bread of life and feed upon him by faith. This is the great work of life. There is none greater. Who, then follow Jesus for the loaves and fishes? Those who profess religion and are not saved by faith.

These unbelievers even after they had been miraculously fed, wanted more proofs of his divinity saying (Verse 30), "What then dost thou for a sign?" (Revised Version.) People, who do not trust God, are always asking for signs and wonders. If God gives them a token, they are not satisfied but want another. These people did not want spiritual food at all. If he had honored their carnal desires and established a worldly kingdom and had carried it on by astonishing miracles, as he did the day before, when he fed them, they would have accepted him. But to trust him without any signs or wonders was too much for their unbelieving hearts. True faith goes right on trusting God without any signs or tokens except his word for it. Jesus and holiness are alike—they are unpopular because they do not conform to the lusts of the carnal mind.

They now try to contrast him unfavorably with Moses, as much as to say (Vs. 31) "Moses gave us bread from heaven—the sweet manna—but you have only given us barley bread, the food of the poorer classes. You have not done as well as Moses. He got his bread from heaven. But yours grew on earth. Give us the assurance that you will always have manna for us from heaven and we will believe, and accept you as the Messiah."

Jesus told them in reply that it was God who gave them the manna in the wilderness, and not Moses. Some modern critics have attempted to explain away the miracle of the manna, but Jesus here says that it was miraculously given by God. The people found it on the ground each morning.

He now goes on to discourse on himself given by God to the world as the true bread. There are several contrasts between Jesus and the manna which are worth noting: (1) The manna was a type. Jesus is the real true bread. (2) The manna would not last forever. The real bread lasts forever. (3) Those who ate the manna were dead. (Vs. 49.) They who feed upon Christ live forever. (4) The manna was only for Israelites. The true bread is for all nations.

We can not live on a past experience, nor past history, as they were trying to live on the history of their fathers. We can have a present Christ—a satisfying portion.

His hearers could not understand his real meaning. They were not sufficiently spiritual to know what he meant by soul-food. They were like many to-day who “can not see into holiness.” And they said, “Evermore give us this bread,” supposing it to be literal bread.

So Jesus had to speak even more plainly. In the case of the Samaritan woman, he commenced by likening salvation to water (John 4) until she saw what the figure meant. So now he used bread as a symbol of his life in the soul hoping they would grasp the spiritual meaning. He tries to make them understand that the bread was already given. All they needed was to receive him. People who are looking for a blessing more than for the blessing himself should accept the present Jesus. There is no blessing greater than he, in his indwelling presence. All that bread is to the body, he is to the soul. He is the real staff of life. Many think themselves Christians, who go to the world for satisfaction. They are mistaken. Jesus is the staff of life. He satisfies. “Here pardon, peace, hope, communion with God, and whatever can calm the conscience, serene and cheer the heart, or promote true holiness, are comprised in one subject—a mighty Redeemer.” (Scott.) Christ is the natural food of the soul. No other can satisfy it. “He that cometh to me shall never hunger.” “Hunger represents rather the feeling of weakness, of moral powerlessness: thirst, that of the sufferings of the conscience and the heart. Taken together they represent the deep uneasiness which drives the sinner to Jesus Christ. The appeasing of the thirst, therefore, refers rather to the peace; that of the hunger, to the new strength, which the believer received.” (Godet.) Christ feeds only the soul that comes to him.

These Jews were asking him for a miracle, when he himself was the greatest of miracles as he stood before them. Jesus is the great miracle of the whole Christian system. So Jesus says, “Ye also have seen me and believeth not.” Infidelity is just as unreasonable to-day. The Jewish church had a being,

absolutely holy before it, and refused to believe in him. Can we expect therefore a worldly church in any age to recognize its holy men?

Verse 37 has been one of the strong texts of Calvinism. We fail to see why it should be thus. The elect whom the Father gives to Jesus are those, who with hearty repentance and true faith turn to God.

“Him that cometh to me I will in no wise cast out.” Blessed words! How much comfort they have afforded the despairing. Thus we see the true elect are those who heartily and earnestly come to God. We can therefore make our calling and election sure, and no enemy can prevent it.

Our great Exemplar of holiness came down from Heaven (Vs. 38) not to do his own will but the will of his Father. That is the object of every holy man.

Men have constructed systems of theology that have taught that God passed by all mankind except a few, whom he elected to eternal life. But this verse (Vs. 40) contradicts it by declaring that God passes by no one, but wants all men saved. No one will be lost, who keeps himself in the hands of Jesus.

SERMONS ON HOLINESS AND THE OTHER DEEP THINGS OF GOD ARE INCOMPREHENSIBLE TO CARNAL PROFESSORS OF RELIGION. Vs. 41-43.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

His enemies, the religious leaders break forth into murmuring and fault finding again because he said that he came down from heaven and they ask the question, how could Jesus the son of the carpenter, whose parents they well knew, come down from heaven? It is about after the same order as the objections of Unitarians to-day. Jesus does not deign to answer the question any more than he did in verse 25 when they asked him

how he got to Capernaum. By a reference to verse 63 we see that they were so dead spiritually they could see nothing divine in him. Carnal people are always opposed to spirituality, whether it be regeneration or entire sanctification. Instead of answering their question, he proceeds with his discourse. That was his method from the beginning of this sermon. Every objection that they raised only drew him out to utter still deeper truths.

Carnal professors ridicule and oppose spiritual life and supernatural experiences, whether it be the divinity of Jesus, or Jesus dwelling in his people. They can comprehend neither. There are many people who reject spirituality because it is not reached by some logical process.

Jesus expostulated with the murmurers, who rejected spirituality. So may we expostulate with such. When our testimony is rejected as in the case of Jesus, we should not cease but make it more emphatic.

JESUS MEETS OPPOSERS OF HOLINESS WITH STILL STRONGER STATEMENTS OF THE DOCTRINE.

Vs. 44-58.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you,

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

“No man can come to me except the Father draw him.” This does not mean that the Father irresistibly draws men and they have to come against their will. Man is not a machine. There are several ways in which men are drawn to Jesus. One is by his being lifted up on the cross, and winning men by his exhibition of dying love. The other is by the convicting power of the Holy Spirit. God draws men by sending the Spirit to their hearts and consciences. Notice God never drives, but *draws* men. We should seek to do the same. No man ever comes or has any desire to come to God unless he is convicted by the Spirit. The desire for salvation is implanted by the Spirit. Man is so totally depraved, that he has no desire naturally to come to God. He quotes from Isaiah 54:13, to prove that God draws men. (See Vs. 45.) This is a method then by which the Father draws men—through the written word.

Again he tries to show them that he is talking of spiritual things and so he says, “Not that any man hath seen the Father at any time,” etc. He tries to show them that in seeing him they had seen the Father.

He uses the words “Verily, verily.” In the original Greek they are Amen, Amen, and always preface some very important statement. Here it is “he that believeth on me hath everlasting life.” These words express a present experience—not something to be had in the future, but everlasting life experienced now. Every one born of the Holy Spirit has everlasting life as a present possession.

He now declares explicitly, that he is the bread of life of

which he has been talking. This is a symbolism. He means that he will as surely nourish the souls of the believers as bread nourishes their bodies. All that bread is to the body, and more, Jesus is to the soul.

He then contrasts himself with the manna, which God gave the Israelites through Moses. The manna kept their bodies alive a little while, but he keeps our souls in eternal life. We learn from this that true religion is more than forms, and outward ceremonies. It is spiritual life within, which must be constantly maintained by feeding on Christ. It is not enough that the bread be offered (Vs. 51). It must be appropriated.

A great error has been propagated by Romanists, in interpreting this literally in the administration of the Lord's Supper. They have taught that in the administration of the Lord's Supper the bread becomes under the blessing of the priest, the literal body of Jesus, and the wine becomes his blood. This text does not refer to the Lord's Supper. And if it did, the Lord's Supper is only a symbolism of feeding on Christ.

He teaches here his sacrificial death (Vs. 51). It is not his example or his doctrine, as the Unitarians would have us believe, but *himself* that he gives for the life of the world. Just as bread is consumed to give life to the body, so he preserves souls that trust him, through his death. Like the Romanists these religionists could not see that our Lord's language was symbolical and so they asked, "How can this man give us his flesh to eat?"

His reply "Except ye eat my flesh," etc. is the same as saying, "Except your souls feed upon me," etc.

Verse 57 shows that he intended to be understood spiritually. He shows there that the believer is sustained spiritually by Jesus, just as Jesus was sustained by the Father.

ONLY THE HALF-HEARTED AND CARNAL ARE DIS- COURAGED AT THE PRESENTATION OF HOLINESS TEACHING. Vs. 59-66.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

His hearers called this sermon "a hard saying." This is much like the attitude of carnal religionists to-day when holiness is preached. They accuse teachers of holiness of fanaticism and wild fire and sayings hard to be believed. It is the same history in all ages.

Jesus replied, Does this cause you to stumble? Many nominal professors of religion are stumbling to-day in the same manner against holiness preaching and teaching. This kind of preaching sifts out and separates classes in the church and makes the carnal-minded shun a holy ministry. Jesus however does not shun the issue, but adds "The words that I speak unto you, they are spirit and they are life." This is a still further proof that Jesus is to be understood in this sermon as talking in a figurative sense.

He said there were some of them that did not believe. There have always been professed followers of Christ who have been without faith, and deep spiritual preaching always offends such. The holiness fighters are recruited from their ranks.

Jesus knew from the beginning who the unbelievers were. Therefore it is plain that God does foresee future contingencies.

"But his foreknowledge causes not the fault,

Which had no less proved certain unforeknown."

For this reason he had said that no man could come unto him except the Father draw him.

This settled the matter with many of his hearers. They turned away from him. "Faithful preaching will drive some apparent disciples away." (Abbott.)

GOD HAS ALWAYS HAD A FAITHFUL REMNANT.

Vs. 67-71.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Jesus felt deeply the secession of these carnal professors. He whose heart is crushed at seeing men turn from the truth is a partaker in the fellowship of the sufferings of Christ. And if we really preach and live the genuine gospel men will turn away from us.

But the consolation of the faithful preacher is that some will heed and obey the truth, and like Peter will feel, "Lord to whom shall we go?" We shall gain nothing by forsaking thee. There is no one else to whom we can go.

Peter was usually the spokesman of the Apostles. Some men have naturally the gift of leadership. It was this and nothing more. There is no ground for his being a pope found in the New Testament. If any man were to be pope is should have been Paul.

"We believe and are sure." Belief leads to certainty. He did not say "we are sure and believe," for belief comes first. A great many people will not believe until they know, and so they never arise to the sublime heights of faith. The only way to get acquainted with Jesus is to trust him first.

Did Jesus choose Judas, knowing him to be a wicked man? This is impossible. Judas chose of his own accord after he was ordained by Jesus, to be a bad man. Inbred sin in him was his ruin, for he yielded to its promptings. Only one of the twelve betrayed Jesus. Is the proportion of those disciples who betray Jesus to-day larger than one in twelve? This closed the second year of Jesus' public ministry.

CHAPTER VII.

HOLINESS, THE BIRTHRIGHT OF BELIEVERS.

Those Who Promote Holiness are Often Misunderstood by Kinsfolk and Misrepresented by the World. Vs. 1-10. All Sorts of Calumny May Be Expected by the Holy. Vs. 11-16. Holiness Renders us Willing to do the Divine Will. Vs. 17-20. Holiness Has a Right to Defend Itself. Vs. 21-29. Holiness Will be Persecuted. Vs. 30-36. Jesus Prophesies the Second Work Soon to be Available for all Believers. Vs. 27-39. Opposition to Holiness is the Real Cause of Division. Vs. 40-49. Fairness and Candor are Rarely Shown to Holiness. Vs. 50-53.

THOSE WHO PROMOTE HOLINESS ARE OFTEN MISUNDERSTOOD BY KINSFOLK AND MISREPRESENTED BY THE WORLD. Vs. 1-10.

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify to it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Quite an interval elapsed between the events of this and the previous chapter. Matthew in chapters 15:16, 17 and 18 relates

the occurrences of that interval. Those who are reading this Commentary consecutively would do well to read those chapters. The first verse of this chapter should have been the last verse of the previous chapter. By *Jewry* is meant *Judea*.

The Feast of the Tabernacles was now at hand, as ordained in Lev. 23:34. It was also called the Feast of Ingathering, because held at the close of harvest. It was a great deal like our Thanksgiving. Originally it lasted seven days, but later another day was added, making eight days. This eighth day was called The Great Day of the Feast. (Vs. 37.) During this week the Jews were required to live in booths, to commemorate their life in the wilderness. For special observances of this feast, see Numbers 29:1-38; Nehemiah 8:13-18; Hos. 12:9 and Zech. 14:16-19.

All holy people are misunderstood by unsanctified relatives. It was especially true in the experience of Jesus. Peter, James and John were nearer and dearer to him than his brethren, James, Simon and Judas. (Matt. 13:55.) Holy people understand each other better than their own relatives and are nearer and dearer. These brethren never seemed to be much in sympathy with our Lord, and on this occasion were sarcastic. He had been in retirement six months in Galilee. His brethren attributed his retirement to cowardice and weakness. They tell him therefore that if he is what he professes to be, he will go to Judea and show his power. How ready people are to tell other people how they should act, especially to tell holy people how they ought to live. Almighty God does not lay down so rigid a standard for the holiness people as do carnal professors of religion. Holy people should not take carnal advice.

However holy a person may be, opposition and suspicion are liable to come from his own family, if they are not entirely sanctified. The carnal mind has no respect for the ties of flesh and blood. Verse 5 tells us that the brethren of Jesus did not believe in him. "The brethren of a sinless, perfect child, would thus give him no credit for being such! However right he may be, they would always hold him wrong when they differed among themselves." (Whedon.) It is sometimes said, "Live your holiness and people will see it." But inbred sin is so prejudiced that it

it would not even recognize the daily walk and absolute holiness of Jesus, nor will it many times in holy people of to-day.

They insinuated by their talk in verse 4 that he was not frank and open, but that he was really a deceiver, who did not dare to go up to Jerusalem and work openly. Let us remember when men slur and misinterpret our actions and motives that we are filling up the measure of his sufferings. "He moved among a narrow-minded, grovelling, sensual race, breathing a spirit of ineffable holiness. And while his whole life passed away, while every day, and almost every hour of it, was spent in intercourse with those whose minds never travelled beyond the petty circle of their own national prejudices and passions, *his* inner being was yet ever filled with thoughts that wandered through eternity—that communed with invisible intelligence, that mused upon the affairs and destinies of the universe." (Caird.) John adds parenthetically, "Neither did his brethren believe in him." The *Revised Version* puts it in another light, thus, "Even his brethren did not believe in him." Truly he illustrated the proverb many times, that "A prophet is not without honor save in his own country." Like Joseph, the righteous, his brethren had no love or sympathy for him. The suspicious, jealousies and heart burnings of families are caused by inbred sin.

A careful student of the life of Jesus is struck with his deliberation. He was never in haste. An impostor would have hurried matters. See how much he accomplished in those three years and yet with what deliberation he moved. Here he says, "My time is not yet come." As some one says, "He was almost as free from hurry as he was from sin." And yet he never wasted time.

Notice in verse 6, he speaks of "my time" and "your time." His time was when his Father wanted him to act. Their time was when the carnal mind wanted to act. The two did not agree.

Truly as he says in verse 7 the world could not hate his worldly brethren for in hating them it hated itself. Jesus knew the great trial to faith, in living in a worldly family.

The reason the world hated Jesus and all holy people since his day is because holy testimony is a rebuke to the world. Holy people since the days of Abel and Enoch have been a rebuke to sin. It is their duty to take a stand against the sins of the world.

There will always be a conflict between holy people and the world until either holiness or sin ceases, and we know the former will not die. While the world stands sin will be here. If we have no opposition from the world, it is because our testimony is feeble—too feeble to be noticed. An unhated holiness never came from heaven. Whedon says on Vs. 7, “The great world is wrong, and it hates the Holy One, who would set it right.”

Jesus testified against the world and its sins. If he had lived in our day, he would have been accused of “Sour holiness.” Thank God the saints have a testimony that has edge enough in it, to stir up an evil world and a dead church.

It was necessary for the carrying out of his plans that his brethren should not know of his movements. So he did not tell them when he should go up to the feast, or whether he should go at all. Consequently when people would ask his brethren if he were coming to the feast, they could not tell.

ALL SORTS OF CALUMNY MAY BE EXPECTED BY THE HOLY. Vs. 11-16.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the Feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

But Jesus went secretly to the feast. When any one subject has been engrossing the attention of the nation or citizens of a particular city, when they meet in a great concourse, like this Feast of Tabernacles, they will discuss this theme that most engrosses public attention. And so on every side was heard the query, “Where is he?” In the Greek there is an implied contempt in this question. They do not mention his name at all. He had not been in Jerusalem for 18 months, but he was the topic of conver-

sation nevertheless. For several days there was a low, subdued conversation, arising from discussion of his character. John calls it "murmuring." (Vs. 12.) Notice John speaks of two classes. In Vs. 11 he refers to the *Jews*, meaning the enemies of Jesus—the ruling party. In Verse 12 he speaks of the *people*. We need not be surprised or disturbed if we are talked about. Jesus was, and he was accused of deceiving the people. "Calumny and slander are among the privileged orders; they stalk abroad with their thousand brazen mouths, and blast the reputation of the followers of God. Benevolence and candor are only on sufferance; and a whisper in secret is the most they are permitted to give in behalf of Christ and his followers, whose laws and maxims condemn a vicious world and goad it to revenge." (Clarke.)

In the midst of the feast Jesus suddenly appeared in the temple and taught. This was probably the first time in his ministry that he had taught openly in the temple. He had got to teaching the people, before the Pharisees and Priests knew what he was about. He had gotten the advantage and got at it before they could prevent him. He had created an influence and awe among the people before his enemies knew it.

It is probable that he was teaching from the books of the Old Testament and they were surprised at the depths of knowledge he displayed and said, "How knoweth this man letters, having never learned?" They seemed to be astonished that he could preach without having attended the schools of the Rabbis.

HOLINESS RENDERS US WILLING TO DO THE DIVINE WILL. Vs. 17-20.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

Jesus explained in verse 16 that his doctrine was obtained from God, the author of truth; and now he said that this doctrine was

capable of being known by one class of people—those who were willing to do the will of God. The verb is *willing* (even if he does not know how), to do the divine will, he shall know of the doctrine; he will have light sufficient to know that the Christian religion is divine. He may not understand all the mysteries of the Bible, but God will give him the persuasion that Jesus is divine. Here we have taught that unwillingness of heart is the real cause of skepticism, and that true belief springs from heart-willingness. "Faith is therefore not the result of a logical operation: it is formed in the soul as the conclusion of a moral experience. The man believes because his heart finds in Jesus the only effectual means of satisfying the most legitimate of all his wants—that of holiness." (Godet.) The same author still further says, "The teaching of Christ in its highest import is, in fact, only a divine method of sanctification."

We see here the difference between true testimony and boasting. Holy people are often accused of boasting when they are really honoring God in their testimony. Jesus says, "He that speaketh of himself seeketh his own glory." While holy people like Jesus are glorifying God by their testimony a holy man extols God and not himself in his testimony. Only the man who is wholly sanctified is seeking only the glory of God. The man who accuses him of boasting is so carnal that he can not appreciate true testimony, but calls it boasting. He judges other people by himself. This is a good test: A person that is from God (as Jesus) or holy (as a true saint) will ever extol God and not himself.

About eighteen months before they had accused him of breaking the Sabbath in healing the paralytic. Since that time the Pharisees had used this as an argument to disprove his divinity. They were now secretly hatching a plot to kill him. So he turns their own guns upon those zealots of the law (Vs. 19) thus, You are planning to break the command of Moses, "Thou shalt not kill," in trying to kill me. If you are so zealous to keep the law of Moses, "Why go ye about to kill me?"

The common people did not understand the plot of the Pharisees, and thought Jesus possessed of the devil, to thus oppose these good (?) Pharisees. But ecclesiasticism of itself does

not make men good. Jesus was accused of having an evil spirit because he criticised the religious leaders.

HOLINESS HAS A RIGHT TO DEFEND ITSELF. Vs. 21-29.

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

It was a law of Moses to circumcise children on the eighth day. It was also a law of Moses to keep the Sabbath. If the eighth day was the Sabbath, the law of the Sabbath had to give way to the law of circumcision. Thus the law of the Sabbath was secondary to the law of circumcision. The reason the Jews gave for the law of circumcision thus taking precedence was, it was older than the law of the Sabbath, as it had been given in the patriarchal dispensation. Jesus shows them that the law of mercy was also older than the law of the Sabbath, and the Sabbath law must give way to it. Circumcision was of less account than the healing of a man. Circumcision was only a ceremony, typical of healing. What was that in comparison with healing itself?

He then laid down a principle that applies not merely to the Sabbath question and how other people should keep it, but that applies in all directions. "Judge not according to appearance."

Look beyond men's outward actions to their motives. Christ and holy people are misjudged.

The inhabitants of Jerusalem knew of the plot to kill him, while many of the strangers who had come to the feast did not. Some of the former at this time said, "Is not this he whom they seek to kill?" They could not understand how he could testify so boldly against his opponents and no one dared to lay hands upon him. "Can it be that the members of the Sanhedrin know this is the Messiah! But no, it can not be that the members of the Sanhedrin knew this is the Messiah, for he is Joseph, the carpenter's son, and when the Messiah comes, no one will know his origin."

Had they been familiar with their Bible they would have known his origin, for it is plainly revealed there by Micah (5:2), "But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." It was an instance of trying to make facts harmonize with pre-conceived theory, rather than making theory harmonize with facts. Wrong theories are disastrous because they lead to wrong practices. Again he replies, saying that they did know his origin—that he was Jesus of Nazareth, and that he was born in Bethlehem. But they did not know God, from whom he came on the divine side of his nature. Had they been pure in heart they would have seen that he was reflecting God, for the pure in heart see God.

HOLINESS WILL BE PERSECUTED. Vs. 30-36.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am thither ye cannot come?

Then they were angry as Jesus spoke the words of verse 29 and sought to take him. People got angry at Jesus, the "holy, harmless and undefiled." We need not therefore yield to the temptation that we are not right if people are angry with us.

But they could not seize him, for his hour had not come. It did not come until they had sinned away the day of grace. He still lingered among them, giving them the light and opportunity to get saved. For the present a divine power restrained their malice. His sacrifice was deliberate. They could not take him until he permitted it. Nothing occurs in this world without divine permission.

But many of the honest, candid people believed on him. It is the most reasonable thing in the world for men to believe in God and his plan of salvation, when they have no passions, or no prejudices are crossed or thwarted. It is refreshing to know that in midst of conflict when many are attacking the truth, there are those who embrace it in spite of the opposition.

"The Sanhedrin, seated in frequent session in their stone hall of meeting within the immediate precincts of the temple, were, by means of their emissaries, kept informed of all that he did and said, and, without seeming to do so, watched his every movement with malignant and jealous eyes. These whispered arguments (Vs. 32) in his favor, this deepened awe of him which, despite their authority, was growing up under their very eyes, seemed to them at once humiliating and dangerous. They determined on a bolder course of action. They sent out emissaries to seize him suddenly and stealthily, at the first opportunity that should offer." (Farrar.)

He tells his opposers here very plainly that they should seek him and should not be able to find him, for in a very short time he was going back to his Father. He meant that they would be seeking their Messiah, and not finding him. They are still even to this day seeking their Messiah. There is a seeking of

Christ when it is too late. There is not a more unhappy people on earth to-day than the Jewish nation.

The Jews (not those of Jerusalem) who had come to the city to the feast from different localities who believed on him (Vs. 31) could not understand why their Messiah should leave them, and asked if he were intending to go away to "the dispersion among the Greeks" (Rev. Ver.). At that time many Jews were dispersed among the Gentile nations. They were puzzled to know what he meant by going from them. This conversation was at the close of his first day at the feast. What a wonderful day it had been! A day of the revelation of his wisdom, taking his enemies by surprise, and confounding their schemes!

JESUS PROPHECIES ENTIRE SANCTIFICATION—THE
SECOND WORK, SOON TO BE AVAILABLE TO
ALL BELIEVERS. Vs. 37-39.

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

This Feast of Tabernacles was held for seven days, then came the eighth day, "that great day of the feast." On "that great day" there were most impressive ceremonies (Lev. 23:36). Every morning throughout the feast, a procession left the temple and proceeded to the fountain of Siloam, down in the valley of the Kedron, and filled a large golden pitcher with water which the priests carried to the temple, while the procession followed with music and great enthusiasm, shouting the words of Isaiah, "Ho, every one that thirsteth, come ye to the water," and "with joy shall ye draw water from the wells of salvation." This was at once commemoration of the waters, that gushed forth from the rock when Moses smote it in the wilderness (Num. 20:1-11), and it was also a symbol and prophecy of the gift of the Holy Ghost in his sanctifying influences. Thus we see that way back in the

Old Testament the outpouring of the Holy Spirit was typified and symbolized. Some authorities think no water was drawn from the fountain of Siloam the eighth day, and that Jesus made up for it by this announcement, while others think that the water was drawn on that day the same as on other days, and that Jesus addressed the procession as they came into the temple. We have here the authority of Jesus for finding types of holiness in Old Testament history and usages. What a startling cry it must have been! What a grandly sublime sight to have heard and seen Jesus as he stood forth and cried, "If any man thirst let him come unto me." What arrogance it was if Jesus was not divine! He assumes great power—that he is able to satisfy the desires of any human heart.

He declares that the gift of the Holy Spirit is for believers—"He that believeth." Nowhere in the Scriptures is this gift promised to sinners. He no doubt refers to the scriptures read from Isaiah when he says, "As the Scriptures hath said."

He declared that out of the inmost soul of the believer would flow rivers of water—the influences of a sanctified life. Notice some of the evidences that he was referring to a second crisis—"The second blessing properly so called." 1. Those who received the Holy Ghost at Pentecost had believed on Christ at or before the time of this feast. They were regenerated. "The Spirit was always in the church, individuals were always regenerated; but the prophecy of Joel had not been yet fulfilled." (Cumming.) (2) Verse 37 refers to the experience of regeneration, whereby a believer through the new spiritual life has an appetite for righteousness, such as an unsaved man does not have. (Matt. 5-6.) So apparent is this that commentators who do not endorse the theory of the second work admit that verses 37 and 38 express two states of experience—a state of satisfaction in Jesus, another of the fulness of the blessing. (Rom. 15:29.) Godet says, "Verse 38 can in no case serve to explain the idea of verse 37, for there is between the two, not a relation of explanatory repetition, but a relation of distinctly marked advance." It was to be the portion of all believers, cleansing from all sin (Acts 15:9), and empowering all service (Acts 1:8). Limited under the Old Dispensation, to a few prophets and kings, it was to be the priv-

ilege of all. (Joel 2:28.) It should be in abundance—"rivers of *living*" not stagnant water.

Verse 39 assures in that Jesus was speaking of the Holy Spirit, the Holy Spirit and Word are both spoken of in the Bible under the symbol of water. The Holy Spirit is always spoken of under the symbol of running water. This is the same river spoken of in Ezek. 47:1-12.

"For the Holy Ghost was not yet given." The word *given* is not in the original. It was supplied by the translators. John means that the fulness of the dispensation of the Holy Ghost was not yet ushered in, because Jesus was not yet glorified. After he had ascended into heaven then the Spirit came as the promised Comforter (John 14:16, 17; 16:7).

OPPOSITION TO HOLINESS IS THE REAL CAUSE OF DIVISION. Vs. 40-49.

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

Such was the power and force of this truth as Jesus preached it, that many of the Jews were convinced that he was a great prophet at the very time that his enemies were plotting to kill him. They said surely this is the prophet. They referred doubtless to the prophet spoken of in Deut. 18:15; John 6:14; 1:21. But others (doubtless the Judean Jews) were so prejudiced that they would not believe it, because Jesus came from Judea. The same spirit of caste is in the world to-day. It is one of the works of the old man.

Here is an instance (Vs. 42) of people quoting Scripture and not knowing how to apply them in harmony with facts. They quoted Psalms 132:11; Jer. 23:5 and Micah 5:2. They had these Scriptures correct, which told of Jesus being born of the seed of David in the town of Bethlehem, and yet such was their prejudice that they did not care to really find out, if it were so or not but told it in harmony with their prejudices. They could have easily found out that Jesus was born in Bethlehem, of the seed of David; that the wise men came to visit him there; that Herod killed all the children, hoping to kill him; that he was carried by his parents into Egypt. They misrepresented him. He suffered misrepresentation just as holy people do to-day. Jesus had a scriptural experience just as holy people do to-day. But it was not recognized, as it is not often to-day.

So there was a division on account of Jesus. Some said he was a prophet. (Vs. 40.) Some said he was the Christ. Others admitted neither claim. (Vs. 41.) In modern days the cry and objection against holy people and holiness work is, that "it makes division." Well, so did Jesus, but that was nothing against him. If division is wrong, Jesus would not have made any division. Those who oppose holiness, saying that it makes division, are really finding fault with Jesus. Notice this division followed his sermon on the fulness of the Spirit—holiness. This is not the last time that a sermon on holiness made a division, and the fault for division was wrongfully attributed to the preacher instead of the uncandid audience, who refused to believe the scriptural experience advanced. Holiness of to-day is having the same treatment the Master received.

The temple officers, a kind of police, who had been sent to take Jesus into custody by the Pharisees (Vs. 32) were summoned by the Pharisees and asked why they had not brought him. Their reply was "Never man spake like this man." How true! No mere man could speak as he did. It is an unbiased testimony to the power of his words. He used none of the science or philosophy of the schools, but struck straight at the very depths of men's souls. Farrar says of his talk, "All is short, clear, precise, full of holiness, full of common images of daily life." The ages since have examined his words with closer scru-

tiny than those of any man that ever lived, and say the same thing—"Never man spake like this man."

Then the malignant Pharisees said to the honest-hearted temple-police, are you also led astray? Has this man captured you? Do you not see how ridiculous are his claims? None of the rulers have believed on him; only these poor, ignorant common people. There are two weighty truths in this statement. One is that the leading principle in popular religion is to embrace the same religion that the leaders of society do. Many think that whatever the leading ecclesiastics decide to be right is of course of God. A religion founded upon the opinions of men, is a poor thing. How few seek to square their religion and life by the teachings of the word of God! How many get their religious views from the leaders!

Another fact brought out here is the scorn the Pharisees felt towards the common people. They considered the common people as of no account, who had not studied the exposition of the law by the learned rabbis. A man could not be said among the Jews to be learned until he had committed to memory the five books of Moses, and had mastered the almost innumerable precepts of the rabbis. We find some ecclesiastical leaders to-day who seem to think a person is of no account in the church who has not studied theology, Greek and Latin.

FAIRNESS AND CANDOR ARE RARELY SHOWN TO HOLINESS. Vs. 50-53.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him. Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

Nicodemus who had come to him by night in the early part of his ministry (Chap. 3:1) and who was a member of the Sanhedrin speaks in defense of Jesus at this point. It shows that the interview he had with Jesus had not been wholly fruitless. He asks a question which showed up their unfairness and prejudice. He

asked them if the law allowed them to condemn a man before he had been tried. Their retort was a personal slur, "Art thou, also, of Galilee?" We see by this that the Jews of Judea despised those of Galilee and so they cast this at Nicodemus as an insult. Notice when people call names it is because they have no argument.

"Out of Galilee ariseth no prophet." Had they forgotten Jonah who was from Gathhepher of Galilee? (2 Kings 14:25.) Facts are of no account to prejudiced people. They had nothing to say further, and the crowd dissolved. Jesus was too strong for them in argument. Every man went to his own house except Jesus. He had no house. This shows the loneliness of Jesus. While others went to their houses, he went to the Mount of Olives (Chapter 8:1), to spend the night in prayer, doubtless. The first verse of chapter eight should have been the last verse of chapter seven. And so the controversy ceased for the time. The word of Nicodemus finished it. Happy the man who knows how and when to speak the right word.

CHAPTER VIII.

HOLINESS IS FREEDOM FROM SIN.

God Requires a Life Free From Sin. Vs. 1-11. Jesus is the Light and Walking With and in Him We are Cleansed From all Sin. 1 John 1:5-7. Vs. 12-13. Carnality is Severe in its Judgment of Holiness. Vs. 14-20. We Must be Delivered From Our Sins Before We Die or We Cannot Dwell With God. Vs. 21-29. Believers in Jesus are Invited to the Second Degree of Salvation—Perfect Soul Liberty. Vs. 30-36. Church Membership Does Not Insure Salvation. Vs. 37-43. Opposition to Truth and Holiness is of the Devil. Vs. 44-47. The Absolutely Holy One Was Slandered by a Wicked Church. Vs. 48-53. Holiness is Direct in Rebuking Sin and Must Therefore Expect the Attacks of Carnality. Vs. 54-59.

GOD REQUIRES A LIFE FREE FROM SIN. Vs. 1-11.

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

“Jesus went to the Mount of Olives.” This verse ought not to have been cut off from the previous chapter. It shows that in the earthly humiliation of Jesus, while others had homes, he had none. He spent his hours of relaxation on the mountain top in prayer and meditation. As far as we know, Jesus never spent a night in Jerusalem, in all his visits there. It is thought from the fact that this is the only place where John mentions the Mount of Olives, and as the other evangelists mention it, as his retiring place nights, during the last week of his life, that this event before us took place during the last week of his life.

Geike says concerning the woman taken in adultery, “This narrative was not found in some manuscripts, but it was circulated in various texts so early perhaps as the second, certainly the third century. There can be no doubt that it is a genuine fragment of evangelical history, derived from some source, which we do not exactly know, and there needs to be no hesitation in adopting it as the narrative of an incident in the life of Jesus.”

It was the day following the events of the last chapter that early in the morning Jesus began to teach in the temple. His enemies having the day previous been worsted in the discussion with Jesus, thought they would entrap him in another way. They brought a woman before him, whom they charged with adultery, and asked him what should be done with her. If he should have said let her go free, they would have accused him of sanctioning evil, and the breaking of the law of Moses. If he said she should be punished, they would say he was not a friend of sinners after all. If he condemned her to death he would be taking the authority of sentence from the Romans and might be accused before them. They had exceeded their authority at any rate, for the law required the husband in such cases to make the accusation. It was a cunningly laid plot. “The man was equally amenable under the Mosaic law to the death penalty. (Lev. 20:10; Deut. 22:22), but the man they had let go: for then, as now, society punished the guilty woman, but not the guilty man.” (Abbott.) It was the custom frequently, in cases difficult to decide, to consult some famous Rabbi: and ask him to adjudicate the case.

So they took advantage of this fact to seek to entrap him, whom they asserted was a false Messiah.

Instead of answering, he stooped and wrote on the ground as if he did not hear them. We have often wondered what he wrote. This is the only time that it is recorded that he wrote anything. As the greatest leader of men the world has ever known, it is remarkable that he left nothing in the form of writing. “(1) Since Jesus Christ never wrote but once, that we hear of, in his whole life: (2) Since he did it only in the dust: (3) Since it was only to avoid condemning a sinner: and (4) Since he would not have that which he wrote so much as known: let men learn from hence never to write but when it is necessary or useful: to do it with humility and modesty: and to do it on a principle of charity. How widely does Christ differ from man! He writes his divine thoughts in the dust; they wish to have theirs cut in marble and engraved upon brass.” (Quesnel.) Perhaps he wrote her sentence which, by repentance, could easily be effaced. Numbers 5:23 shows that it was customary to write such sentences in a book.

Notwithstanding Jesus refused to pay any attention to their questions, they kept pressing him for an answer, supposing that he was caught in their net, until finally he straightened up and told those who were without sin to first cast a stone at her. It may be they were guilty of the same sin. The law of Moses did not allow a woman to be punished unless her husband was guiltless. The law also required that the witnesses should cast the first stone in carrying out the death sentence. (Deut. 17:5-7.) It was a very adulterous age as we may all see by certain passages. (Matt. 12:39.) He puts the responsibility on the accusers of the woman. Men are quite ready to condemn the same sins that they commit, when they see them in others.

Again he took his eyes off them and wrote on the ground, allowing their consciences to accuse them. In mercy he withdrew from them his searching gaze. Some may think these Pharisees were honest in their opposition; but if they had been good, honest men, they would not have slunk away one by one. Unbelief is usually the product of sin. And bitter hostility to the truth and holiness is always the result of sin in life or practice. When the last self-confessed sinner had departed, Jesus lifted his eyes and

saw the woman standing alone. Her remaining is evidence of her penitence. "Two things were left alone together—misery and mercy." (Augustine.)

He asks, "Did no man condemn thee?" (Rev. Ver.) The reply was, "No man, Lord." And then comes the blessed sentence. (*O may we all hear him say it to us at the last day*), "Neither do I condemn thee. Go and sin no more." He did not mean by this that he approved of her sin or condoned it. He still grants her the privilege of starting out to lead a new life, and suspends punishment, just as he always does in the case of the penitent sinner.

The object of divine mercy in the pardon of every sinner is to induce men to stop sinning and also to furnish them power to stop sinning, not to encourage them in it. Jesus is still telling men to stop sinning. Jesus said the same thing—"sin no more" to the man whom he healed. (John 5:14.) Here we have finely shown, the compassion we should show to the erring—seek to encourage them to quit sinning.

JESUS IS THE LIGHT AND WALKING WITH AND IN
HIM, WE ARE CLEANSED FROM ALL SIN.

(I JOHN 1:5-7.) Vs. 12-13.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Standing in the nearness of the temple Jesus said, "I am the light of the world." It is uncertain when he uttered these words. Some think it was in the evening of the great day of the feast, when the great candelabra, which stood in the center of the court of the women was lighted. The light from this candelabra was intended to represent the pillar of fire that led their fathers in the wilderness. This candelabra was so large that it lit up the whole city. Others think that after dismissing the woman (verses 1-11) he used the rising sun to call attention to himself as the true light of the world. This declaration is in harmony

with John 1:4; 9:5. No need to go to science, philosophy, human speculation or culture to get light on the great questions of life and eternity. Light is the symbol of what Jesus is to the soul. All that the sun is to the earth (and more) he is to the soul.

Verse 12 is an explanation of that wonderful passage, "If we walk in the light as he is in the light." (John 1:7), for here Jesus says, "if any man follow me he shall not walk in darkness." To be walking in the light then is to be following Jesus. It means to accept the life of Jesus as his pattern of holiness and obey his precepts. This is walking in the path of the just, which is one of increasing light. (Prov. 4:18; John 7:17.) Thus submitting to and following the light and walking in it, we shall enter the experience of heart purity. No man can long remain justified without walking into the fountain of cleansing. Jesus calls himself here "The light of life," just as in other places he calls himself "the bread of life" and the "water of life." He is all that the soul needs for the maintenance of spiritual life.

His enemies now open the old controversy begun in John 5:31 as to his bearing witness himself. They had been thinking and studying his claims to the Messiahship, and now think to destroy his claim by rejecting his testimony respecting himself.

CARNALITY IS SEVERE IN ITS JUDGMENT OF HOLINESS. Vs. 14-20.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

He shows here and in Chapter 5:31, that testimony from human beings as to themselves is not reliable. But with him it is reliable, for he knows all things, and his own relations to God and man, and to time and eternity. He said they could not tell whence he came nor whither he went, because they were not spiritual. The light had shown on them in vain. They had not followed the light that he gave, hence he could do nothing for them.

The judgment of the carnal mind is "earthly, sensual and devilish." This is the standpoint from which the natural man usually estimates spirituality. Criticisms of holiness are the emanations of the carnal heart. They judge after the flesh. (Vs. 15.) "With a less carnal heart the Jews would have discerned in Jesus, under the covering of the flesh, a being of higher nature." (Godet.) But the carnal mind does not appreciate holiness.

There seems to be a contradiction between verses 15 and 16. In the former Jesus says, "I judge no man." In the latter he says, "If I judge." The explanation is that in the fourteenth verse he does not judge them as a man. In the sixteenth verse he means that if he judges them at all, it is in conjunction with his Father. But the Jews were judging him by their own judgment without regard to the Father's opinion or judgment.

According to Deuteronomy 17:6; 19:15 it required two witnesses to determine a matter in the courts. Jesus here says, "It is also written in your law that the testimony of two men is true." He does not say *my* law, but *your* law. It was not his law in the same sense as it was their law. They were subjects to it. He was the giver of the law. They were to keep it because he gave it.

He declares in verse 18 that he bears witness of himself and the Father also bears witness. The Father and Jesus were the two witnesses then that bare testimony to the divinity of Jesus; and thus by two witnesses it was proved. Jesus bare witness to his divinity by his life and testimony. The Father gave testimony from heaven, by a voice (Matt. 3:17; John 12:28), also by prophets, angels, miracles and the divine power that deeply

pervaded the very presence of Jesus. *Since Jesus, who is our example, testified of what he was, we ought to testify as to what we are, by the grace of God.* The enemy now asked him in derision where his Father was. He had already told them many times, that God was his Father, but they would not accept it. The reason for this was God was a stranger to them. They did not know him. They knew a good deal about the Bible but did not know God. There are many people of the same sort to-day. "How many baptized persons comprehend what St. Paul said of the inner witness of the Spirit?" (Godet.) He then states a very great truth, "If ye had known me ye would have known my Father also." The only way to know God is through Jesus Christ. If we know Jesus, we know God, the Father also.

He stood in the treasury of the temple. This was the place where thirteen chests were kept to receive the money deposited by the people, for the maintenance of divine worship in the temple. John adds that no man laid hands on him to take him, for his hour had not yet come. He was a voluntary sacrifice and no man would seize him until he permitted it. (John 7:30.)

WE MUST BE DELIVERED FROM OUR SINS BEFORE WE
DIE OR WE CAN NOT DWELL WITH GOD. Vs. 21-29.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

He now declares that he, the Messiah, was going away and they would seek him and not find him. The Jews are still seeking the Messiah. They would die in their sin for having rejected him, and could not go to heaven where he was going. They understood him to speak of dying, for they asked if he would kill himself. He told them that they were of this world, but he was not of this world. Here we have this distinction drawn between worldliness and other worldliness. To be "from beneath," that is of hell. "Of this world" denotes the same experience. Worldliness then comes from beneath and is of the devil, even if worldliness is in church members, as were these Jews.

If we do not believe that Jesus is divine we shall die in our sins because he is the only hope of salvation. There is a very great truth hidden by the ordinary translation in the words, "I am he." They should be "That I am." This is the title that God gives himself in Exodus 3:14. Jesus assumes the same title when he says, "If ye do not believe that I am." Thus he ascribes to himself a title of God. They ask him, "Who are thou?" He replies the same that I said unto you from the beginning. It was no use to tell them anything more or give new proofs of his divinity. He had given them proofs all the way along of his divinity.

While he had many things based on his private judgment of them, yet he would say only those things which his Father had commissioned him to say.

They were so spiritually stupid and full of unbelief that they did not understand when he spoke of the Father.

They would get still further proofs of his divinity that would convince many when he was crucified and resurrected. He now plainly refers to his crucifixion.

God was with him because he always did the things that please God. And so will God be pleased with us his adopted sons, if we do the things that please God.

BELIEVERS IN JESUS ARE INVITED TO THE SECOND
DEGREE OF SALVATION—PERFECT SOUL
LIBERTY. Vs. 30-36.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

The result of his teaching in the previous verses was a large number of converts—"Many believed on him." They really accepted him as the Messiah. This shows the power of positive assertion of the truth, aided by the application of the Spirit. That is the way to present truth. These converts had received him according to Chap. 1:12. They had already become the sons of God. But that is not enough. As grand and glorious as is the new birth, it is only the beginning. We must continue. Then we will be disciples indeed.

There is an experimental knowledge of the truth. It is experienced. It is more than mere theory. The word disciple means a learner. A believer becomes a learner in the school of Christ. Notice two degrees of grace. 1. That which he calls being in his word (Vs. 31), in which he urges them to continue. 2 Knowing the truth, which sets free. There are two works of grace—regeneration and entire sanctification.

Like many to-day they resented the idea that they were not free, like some now, who claim to be free from sin when regenerated and are indignant if urged to seek anything more. Notice, then, he was speaking of complete deliverance from all sin to those who had already believed on him for regeneration. (See verses 30, 31.) When we determine to harmonize with all the truth and will of God concerning us, we come to that place where God can consistently cast all sin out of our hearts. Mankind are

by nature under the awful slavery of sin. "This law (of sin) belongs to human nature; it is equally operative in Jew and Gentile, in church member and worldlings. Every sin helps to weld a chain." (Abbott.) What kind of freedom is it to live with any sin in us? The convict may be at liberty from prison, but if he has the chains still on him, he is not yet free. So is every regenerated soul, who is not yet entirely sanctified. Pardon does not give perfect freedom. And all liberty until we are absolutely free from sin is a tied-up liberty.

These slaves to sin indignantly denied that they were in bondage. Like people to-day who deny that they need to be free from sin: who say "we got that when we were converted." It may be said that they did not understand the spiritual sense in which his words are to be understood. But taking it in the most literal sense, they lied when they said they never were in bondage to any man, for they were at that time in bondage to the Romans. An observer could have seen the tower of Antonia near by built by the Romans and full of soldiers kept there by the Romans because nearly every year there was a revolt on the part of the Jews when the tax was collected which the Jews had to pay the Romans.

Verse 34 shows that this freedom is a freedom from sin, for he says the bondage is a bondage to sin, thus "Whosoever committeth sin is the servant of sin." Therefore putting the two verses together we have taught here that we may be set free from sin. There is a sin principle within that causes us to commit the act of sin. We may be delivered from the evil principle, and hence be saved from committing the sinful act. Every sinner is a slave, in a worse than Egyptian bondage.

"The servant abideth not in the house forever." The sinner can never inherit the heavenly home. Jesus here says, if he makes us free, we shall be free indeed. The word indeed is very emphatic. We are glad it is here used, that there may be no good ground to quibble, for in these days there are those who teach imputed sanctification and that all we can expect is to keep sin suppressed. *Free indeed* means more than suppression. No man is free from disease if he has the disease suppressed in him so that it does not break out into view. Wesley says, "Being made free

from all guilt and sin ye shall abide in the house of God forever." No one else but those free from sin will abide in the heavenly home. (Psalms 15.) "Christ came to announce the year of jubilee, the day of redemption, the salvation of God, and by striking at the root of sin in the heart, to deliver all who would hear him." (J. P. Thompson.)

The Jews thought that being of the seed of Abraham gave them a title and fitness for heaven. They were therefore indignant and said, "We are Abraham's seed and were never in bondage to any man." But being descendants of Abraham and being members of the church did not make them fit for heaven, for they were seeking to kill him. This murderous purpose of heart proves that a man may be a church member and far from fit for heaven. Although they were church members, the word of Jesus "had no free course in them." (Rev. Ver. Vs. 37.) His word made no progress in them. Having been untrue to their light, the word of God went no further in their experiences. Those who oppose holiness to-day are those in whom the word of God is bound. This ought to open the eyes of those people who think church membership will save them.

He goes on further to show that people may belong to the outward visible church and yet be the children of the devil. The *Revised Version* corrects an erroneous translation of verse 38. The clause "That which ye have seen of your Father" should be, "that which ye have heard of your father." According to that verse, Jesus *saw his* Father. The Jews only *heard their* father, the devil. It is for the interest of the devil to keep out of sight and only be heard. It is worthy here of note that God and Satan are both fathers, and therefore Satan is as truly a person as God, for both are here mentioned on the equality of personality.

CHURCH MEMBERSHIP DOES NOT INSURE SALVATION. Vs. 37-43.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

Our works will prove our nature, whether we belong to God or Satan. If we commit sin we belong to the devil. If we are born of God, we will not commit sin. (I John 3:9.) These churchmen did not manifest the spirit or virtues of Abraham. Notice he uses the word "seed" in verse 37 because physically they were the descendants of Abraham, but he uses the word children in verse 39 to show that they were not spiritual descendants of Abraham. The same test may apply to-day to determine whether we are nominal members of the church or belong to the church of the first born whose names are written in heaven. They prided themselves on Abraham just as much as some Methodists pride themselves on being followers of Wesley and Quakers on being followers of Fox, when it is a reflection on those good men if we are not of their spirit.

They had sought to kill him (Vs. 40) because he had told them the truth. People who tell the truth have always been unpopular in this world. This is the reason that holiness preaching is not popular. It hurts men, who do not propose to get right. Abraham would not have any enmity towards anyone who spoke the truth. Abraham rejoiced to see his day and was glad.

He plainly tells them they were the children not of Abraham but of the devil (Vs. 44). They prided themselves on being the pure blood from Abraham, with no mixture of any other nationality (Vs. 41). They therefore tell Jesus We are the Children of God. They claim the God of Abraham as their God. No man can claim salvation because of the experience of his parents or ancestors. We must be born again. No man can any more

claim entire sanctification either because of the experience of his parents or ancestors. It is supernatural work in both cases and is necessity. The ear of carnal men is too dull to hear spiritual truths or the carnal mind to comprehend the status of spiritual people. This is the reason spiritual people are looked upon as "queer," "fanatical," etc. Jesus therefore tells them that if they were really the children of God, they would love him—the only begotten Son. Had they been pure in heart they would have recognized him and would never have crucified him. The reason people, who have God as their Father will love Jesus, is because Jesus came from God, and came to do the will of God. And those in harmony with God will be in love with Jesus.

They could not understand him because the ear of carnality is too dull to hear or recognize spiritual things. This is the cause of the current misunderstanding of holiness preachers. This is the reason that so many folks, the first time they hear a sermon on holiness, go away and say, "the preacher said we could get to the place where we can not sin."

OPPOSITION TO TRUTH AND HOLINESS IS OF THE DEVIL. Vs. 44-47.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

The word devil means, the slanderer. Their misrepresentation of the sayings and doings of Jesus, proved their origin from that old slanderer, the devil. Jesus here traces evil deeds back to the devil. He ruined the first pair, by making them believe his slanders against the most high God. Dean Alford says "This verse is one of the most decisive testimonies for the objective personality of the devil. It is quite impossible to suppose an accomodation to Jewish views, or a metaphorical form of speech,

in so solemn and direct assertions as them." The devil *was* no more an evil principle than these Jews were an evil principle. If the devil was their father then he was a person as truly as they were."

No cause to-day is more misrepresented and slandered than the holiness movement. It is actually believed by the outside world that we teach that we can not sin, nor be tempted, nor make mistakes, and that we have arrived at that state of experience, where we do not need to say the Lord's Prayer. Notwithstanding repeated denials, we are still thus accused. Such slander shows the character of the devilish author of the first slander against God—the work of the devil.

"The lusts of your father ye will do." Here we have more light on sin as an act. It is the outward expression of the lusts of the devil. The sinner carries out the lusts of Satan, when he commits sin. These are the works of the devil which Jesus came to destroy (I John 3:8).

The devil has been a murderer from the beginning. At his instigation Adam and Eve were ruined, and he endeavored through Herod to kill Jesus—the second Adam. He put into the heart of Judas to deliver Jesus to his enemies to be put to death. He has instigated every murder since the world began.

Jesus says the reason for his wickedness is "he abode not in the truth." The *Revised Version* brings out the true meaning better thus, "he *stood not* in the truth." That is he fell from the truth. The devil is a backslider from holiness. And he goes on working evil because there is *no truth in him*. Jesus says Satan is the father of lies.

In verse 45 he states a great characteristic of the carnal mind—a readiness to believe error and delight in it. How true this! How easy it is for the multitude to believe error. How false doctrines are ever creeping into the church, especially if it be unsanctified. One of the works of "the flesh"—the old man—is heresies. (Gal. 5:20.) It is more natural for men to believe him than the truth, because of their depraved condition. Wonderful! A Jewish peasant challenges his enemies, after his two years work among all classes, to show where he had committed any sin. We may be certain that they would have found

it out, if he had committed sin. No one in the world had ever dared to claim as much for himself. His sinlessness was a proof of his divinity. No mere Jewish peasant could have lived such a life. The centuries since have found no sin in him. Since he was without sin he told the truth when he said that he was divine. He adds still further (Vs. 46) that if he had spoken truth, when he claimed to be sinless, they should believe and accept him as divine.

In verse 47 he gives one of the marks of a true Christian—an eager reception of a divine truth. He who does not have a deep thirst for the truth demonstrates, as did these Pharisees, that he is not born of God.

THE ABSOLUTELY HOLY ONE WAS SLANDERED BY A WICKED CHURCH. Vs. 48-53.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

When men resort to calling names and personalities it shows that their arguments are lame and weak. The Jews hated the Samaritans so much that they could not think of any more vile epithet to apply to Jesus than *Samaritan*, and a Samaritan possessed of the devil. The Samaritans were the sworn enemies of the Jews. So they called the holy, harmless Jesus a bitter enemy of the church because he told them the truth. This is a favorite method of to-day. If any one shows the evils in the church with the idea of suggesting a remedy, he is considered an enemy of the church. "Calumny and reproach must be the recompence of those who stand up for the truth as it is in Jesus; and they

may expect to be called the enemies of mankind, of their country, nay, of the church and religion; for the more they honor God, the more wicked men will dishonor them." (Scott.)

In the reply of Jesus, we notice how we should meet false charges: (1) By a simple denial. (2) By great serenity. Calling us bad, does not make it so, any more than it did him (See I. Peter 2:23). He referred them to God, who would take care of his reputation, and honor. Let us leave our reputation in the hands of God as he did. This is entire consecration.

Having responded to their personal fling, he now takes up again the thread of his discourse which had been interrupted in verse 31, where he told them that to keep his word was to *continue* in it. He here states that if a man keeps his word he will never see death. He refers to spiritual death. Physical death is a very small matter. (Matt. 9:21.) He refers to soul-death. The devil kills souls. Jesus gives life.

They now say they know he has a devil because he claims that men shall never die if they keep his words. (Have not many of his followers been accused of fanaticism because they have declared that his blood cleansed them from sin?) They thought that Abraham had heard greater words than Jesus and yet Abraham had died, and so this statement of Jesus seemed absurd to them. "Their perplexity was real, for the unspiritual never comprehend either spiritual nature or spiritual teaching." (Abbott.)

HOLINESS IS DIRECT IN REBUKING SIN AND MUST THEREFORE EXPECT THE ATTACKS OF CARNALITY. Vs. 54-59.

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day; and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Jesus replied that, The God whom you call your God is my Father and he has put upon me this honor that life and death depend upon the keeping of my words and believing in me. Notice the sarcasm in his words, "Of whom ye say that he is your God." It was merely a profession, for they did not obey him, as God.

He then exposes that false humility which some have, in denying their experience or keeping still about it. (Vs. 55.) If we through a false humility, deny what God has done for us, we are liars. We may sometimes lie by keeping silence. "To boast, of one's spiritual experience is to glorify one's self; such glory is nothing. To deny it under pretence of humility is to become a liar. There may be a hypocrisy in disavowing the sense of God's presence and love as well as in falsely pretending to it." (Abbott.)

Since they had contrasted him with Abraham in verse 53 he goes on to let them know that he is superior to Abraham. The Angel-Lord of the Old was the Second Person of the Trinity with whom Abraham held sweet converse and felt himself honored in so doing. (Gen. 12:7; 18:2, 17.) The word rejoiced in the original means "exulted, leaped for joy." This is the way Abraham felt at having the privilege of meeting the Son of God.

There have been many conjectures as to the looks of Jesus. Some painters have given us their conception as to how he looked. It is mostly conjecture. But here we have him at a little more than thirty years of age, and his enemies do not say, "Thou art not yet forty," but they estimate him as less than fifty. Does not this show that at thirty he had a gravity and seriousness in his looks that were premature? And now they try to make it out that he had seen Abraham. He did not say so. He said Abraham rejoiced to see his day.

Again he uses those weighty words, "Verily, verily" (Amen, Amen). Those words that he always used before some very

weighty statement. He here states his deity. Before Abraham was born, "I am." The phrase "I am" is the title of Jehovah, declared first at the burning bush. (Exodus. 3:14.) These words mean more than that Christ existed before Abraham. They mean that he is the constant *I am*, who has always been *I am*; that is always existing. (See vs. 24, 28.) Jesus clearly declares himself to be divine and his hearers so understood him. They were Unitarian in their belief and hence called his assertion blasphemous. Modern Unitarianism tries to make it appear, that he did not say that he was God, but their ancestors who here heard him, so understood him; therefore we believe he said that he was divine. The punishment of blasphemy was stoning. (Lev. 24:16.) Stephen was stoned for being accused of blasphemy. So they tried to stone him to death. Thus they proved themselves the children of the old original murderer—Satan. (Vs. 44.)

CHAPTER IX.

CARNALITY HOSTILE TO HOLINESS.

A Parable of Holiness: Translation Out of the Kingdom of Darkness Into Clear Light. Vs. 1-12. Holiness is the Occasion of Division. Vs. 13-33. It is Not a New Thing to be Expelled from a Worldly Church Because of Spirituality. Vs. 34-39. Spiritual Blindness is Caused by Carnality. Vs. 40-41.

A PARABLE OF HOLINESS: TRANSLATION OUT OF THE KINGDOM OF DARKNESS INTO CLEAR LIGHT. Vs. 1-12.

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

The events recorded in this chapter are illustrative of the saying of Jesus "I am the light of the world," as uttered by him in the previous chapter.

As Jesus was one day passing along the way, he saw a man

who had been blind from his birth. This is what is called congenital blindness and is considered incurable.

His disciples asked what might be called a silly question, as to who sinned—this man or his parents that he should be born blind. This is much the same as the saying that the human race are guilty of the sin of Adam, even before they are born. It is true that all disease is the result of the sin of Adam. But it is not true that any man is guilty of anything before his birth. Nor is every disease the result of some special sin of the sufferer. Job's friends made a mistake made by many now, attributing his sufferings to some specific sin. Those people to-day who attempt to substantiate the theory that all sickness is the result of some specific sin of the sufferer are equally as absurd and unscriptural. All sin is an act of the will. It is known disobedience. Hence a man may be sick against his will and never knowingly have committed sin. We can not believe that a man is a sinner against his will. The Rabbis taught the absurd doctrine that a man might be a sinner before he was born.

Jesus set them right and us also when he said that neither the parents nor the man had sinned. Here is one case of disease where no one had sinned to cause it. It was disease for the glory of God. Here we learn that disease may be for the glory of God. How willingly we ought to be sick if it will glorify God. Who would shrink from such affliction if he really loved God! The special method of glorifying God in this miracle was twofold: first, in showing the omnipotence of Jesus in curing the man; second in furnishing a symbol to illustrate soul blindness as seen in the experience of the Pharisees. And the latter sense is that which Jesus used as seen in verses 39-41.

Jesus said more than "I must work." The Rev. Ver. translates it "We must work." It is a general life principle laid down for all holy people as well as for Jesus himself. Let us therefore imitate the great pattern of holiness by working even in the midst of opposition, as he did.

Jesus said he must work while it is day. His day was the little time now left him, before his life work was finished on the cross. And we have our day—our opportunity of doing good. How soon it will close! We may think we would like an easier

job, or that our task is greater than we can bear, but let us do our best, for the night is soon coming. Our night is when our opportunity to work has ceased. If we have not done our work in the day time, we can not do it in the night.

As long as he was in the world, he was its light. The healing of the blind man was an illustration of his being the spiritual light of the world. Think of what this world would have been if Jesus had never come into it. What man ever exerted such an influence on the world? There have been many great men, but their influence is as nothing in comparison with that of the Galilean carpenter; and his influence is greater today than in any other age. The longer time lasts, the greater is his influence felt. "As before the raising of Lazarus he announces himself as *the Resurrection and the Life*, so now he sets himself forth as the source of the archetypal spiritual life, of which the natural now about to be conferred, is only a derivation and symbol." (Alford.) Of course Jesus intended to be understood in the spiritual sense. This shows that the miracle of the healing was intended to symbolize the cure of soul-blindness.

There has been much discussion in late years whether we should trust God for healing and use no means, or whether we should use the means and trust God to bless them. Some have thought that to use the means at all is to distrust God. The Bible teaches both methods. Here is an instance of healing by faith and use of the means. It is not dishonoring to God to use the means and trust him. Jesus put clay on his eyes. Clay was considered a means of healing for some diseases of that day. We have known it in our time to be used for diseased eyes.

Why did Jesus command the man to go to the pool of Siloam to wash instead of healing him at once? We answer (1) This miracle was a parable of the removal of soul-blindness. A further tracing of this analogy is striking. His natural blindness was a type of heart-blindness (Vs. 39-41; Rom. 1:21; Eph. 4:18). We shall also see the same opposition to cures of soul blindness by Pharisees of every age. (2) When Jesus heals souls he requires a practical active faith that goes out in obedience. An unbeliever would not take the pains. This man went to the pool and washed as Jesus told him. An unbeliever would not take

the pains or put forth the effort to fulfill these conditions; or go through a city in the face of the multitude with clay on his eyes. Faith does things, strange in the eyes of men. He took a faith journey as did the lepers. (Luke 17:14.) Faith, by commencing to walk in the dark, soon emerges into the light. (3) He illustrated by the simplicity of the methods that it is a simple matter within the reach of everybody, to trust Jesus. People sometimes quarrell with the methods used to bring men to believe. Any method that God uses to bring men to the light is good, whether it be to anoint a man's eyes with mud, or to touch his eyes with the fingers, or to ask him to go and wash in Siloam, or to ask him to stand on his feet or to lift his hands, or to go to the altar. If the method succeeds in bringing him into the light, it is a good one. Wesley says, "Lord may our proud hearts be subdued to the methods of thy recovering grace! May we leave thee to choose how thou wilt bestow favors." (4) The pool of Siloam was a symbol of Christ. (Isa. 8:6.) Thus he declares himself to be the Messiah. Why did he send the man to the pool of Siloam, instead of some other fountain? Because Isaiah had said that Siloam was a symbol of the Messiah. The word Siloam means *Sent*. Jesus is the fountain that cleanses from all sin. "The pool by its very name, was a symbol of him who was sent into the world to work the works of God (Vs. 4), and who gives light to the world by providing a fountain in which not only all uncleanness is washed away but all ignorance and blindness of heart." (Abbott.) (5) Leading a blind man with eyes smeared with clay, through the city to Siloam would give sufficient publicity to call the attention of the people to the miracle.

So the man did as Jesus commanded. He washed in the pool and his sight came. The water of the pool had no healing quality; but his faith in Jesus was proved by his obedience, and healing came from Jesus. Who, can imagine what it must be to see for the first time? To have the veil of darkness suddenly lifted and to see the light of day? And yet we dare say that there have been those who have been as much astonished in their moral darkness to see the Sun of Righteousness dawn on their soul's vision, as was this blind man.

The next measure of influence that a saved man exerts after

its effects on a man's own family is upon the neighbors. This is the method in which revivals have always originated. The neighbors began to talk about it. The neighbors will always talk. It can not be helped. The neighbors asked three questions. 1. "Is not this he that sat and begged?" (Vs. 8.) 2. "How were thine eyes opened?" (Vs. 10.) 3. Where is this Jesus? (Vs. 12.) These questions are the most natural in such cases. The blind man answered all three questions. To the first he replied, "I am he"; to the second he told the story of Jesus, the clay and the pool of Siloam. To the third he answered, "I do not know." When the Pharisees examined the man they asked the second question (Vs. 15). In the experience of the blind man, we have an illustration of the growth of faith. At first he only sees in Jesus a mere man; later he sees in him a prophet. (Vs. 17); then later he sees in him the Christ. (Vs. 38.) Faith like all the rest of the fruitage of the Spirit grows as our acquaintance with Christ grows. (See I Thess. 3:10; II Thess. 1:3.)

HOLINESS IS THE OCCASION OF DIVISION. Vs. 13-33.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them. Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

And now as marvellous as it may seem the man had to be "churched" for having dared to be healed and testify to it. We have heard of such things in cases of spiritual healing in these days. They brought him before the great council or Sanhedrin, which was composed mostly of Pharisees.

And the Pharisees condemned the action of Jesus, in opening a man's eyes on the Sabbath. This was a renewal of the Sabbath controversies begun in chapter 5. This is a fair illustration of Phariseeism. . . It shows their spirit and narrowness. What is the Sabbath given for? It is a merciful provision for man's needs. It was given to bless man and help him. And any act like opening the man's eyes was in harmony with the very object of the Sabbath. It was just the day to work miracles of mercy.

The Pharisees asked him the same questions that the neighbors had asked. Who did it—and got the same answer. The man said he cooperated with Jesus.

Jesus put on the clay; he washed in Siloam. It was he and

I. That is the testing of everyone whose spiritual sight is given—He promised; I believed and sight came.

Some of the Pharisees immediately decided, that "this man is not of God." They judged Jesus to be wicked because he put some clay on a man's eyes on the Sabbath. The spirit that many manifest to-day in deciding who is saved and who is not (and usually from their own standpoint) is nothing more or less than the old spirit of Phariseeism. Since Jesus was misunderstood, let us not imagine that we can suit people, no matter how holy we may live. If Jesus was right in his interpretation of the proper way to keep the Sabbath, then they were wrong, and they had rather save their opinion than the Son of God.

Others of the Pharisees, however, were not so narrow and they said (it was an unanswerable question), "*How can a man who is a sinner do such signs?*" This was unanswerable reasoning. But envy can not be satisfied by reason. The opinions of the two parties show how differently men may look upon the same action. It is according to the state of our heart that we see the quality of actions.

So there was a division in the council. This division was not without its benefits. Because of it, they had to go into the case more thoroughly. It is often objected to-day that "holiness makes divisions." The same objection would hold against Jesus. But the fact of it is, neither Jesus nor holiness make division. It is always the opposers who make the division. Jesus and holiness are the occasion of divisions. It says, "there was a division among them." But they made it—not he. When truth no longer stirs up error there will be no more divisions in the religious world.

Both parties of the Sanhedrin now appeal to the healed witness, and a cross-examination ensues. They ask the man for his opinion of Jesus, and he replies that he is a prophet. He sees more in Jesus than he did at first. His answer put the Pharisees into a dilemma. If Jesus were a prophet he worked by divine power and he did no wrong in healing on the Sabbath. If the Pharisees denied that he was a prophet, they took an untenable position, for such mighty power proved that no ordinary mortal had exerted it. He could be nothing less than a prophet.

Baffled thus far, the Pharisees attempt to prove that the man

was never blind. They wanted to make it appear that it was another man that looked like him. So they called his parents and asked if this was their son, and if he was born blind. The more they handled the case the stronger the evidence becomes, as the parents declare that this is their son that was born blind.

The parents were very "careful not to commit themselves" as to their opinion of Jesus, lest they be put out of the synagogues. Excommunication among the Jews is as severe to-day when one of their number becomes a Christian. In every age it has cost something to radically and uncompromisingly acknowledge Christ. These uncandid, bitter Jews were determined that no evidence of the deity of Jesus should be allowed. They had hardened their hearts. It is a recommendation to any one, like the blind man, to be cast out of such a synagogue. People are often cast out whom God does not cast out.

Again they call the blind man and seek to browbeat him and trip him in his testimony. Now they affirm that they have discovered that Jesus is a sinner. So they desire that he shall take back what he has said as to Jesus being a prophet. They call the holy Jesus a sinner! The holiest man therefore to-day need not be surprised to be called anything.

They had tried to make facts fit their theory, but the blind man sticks to what he knows and makes theory fit facts. They want him to say that God healed him and not this man, Jesus, and therefore he should glorify God and not Jesus. The blind man replies whether he be a sinner or no, I know not. He throws away a belief in a theory and sticks to facts, saying, "One thing I know, that whereas I was blind, now I see." The Pharisees stated an opinion. He stated a fact. Facts can not be gainsaid. God wants his church to-day as witnesses to state facts and stick to them. If they tell what they know of Jesus, the world will know that he is the Holy One. In verses 31-33 he applies the correct reasoning in the matter.

Now notice their cross-questioning and the duplicity that they use. They ask, "How opened he thine eyes?" They admit the miracle for the purpose of trying to catch him in his testimony.

The healed man refuses to be cross-questioned. He replies, "I have told you already and ye did not believe." He then asks them

if they are intending to be disciples of Jesus. As much as to say, "Are you so exacting in your questions because you are thinking of joining his company of disciples?"

They retort that he is the disciple of Jesus. And they tell the truth. He had now virtually become a disciple.

The man was more astonished that they could not tell from whence Jesus was, than he was to have been healed. It was a marvel to him that those teachers, who were all the time extolling good works as godlike and the ground of answer to prayer, should admit that a miracle was performed and yet ascribe it to the work of a sinner. Here the blind beggar had been transformed into a *Christian Witness and Advocate*, and preacher. How quickly God can make a preacher! The new convert immediately commences many times to tell the story of the Gospel.

The man's faith and courage increase with every attack of the enemy. A few minutes before he said, "whether he be a sinner or no, I know not." (Vs. 25.) Now he gets beyond that and says, "We know that God heareth not sinners." It was a well-established fact under the Old Dispensation that God answered only the prayers of his people. Here is another proof that his people do not commit sin. The first thing then for a man to do is to forsake sin before God will hear his prayer. Then he is no longer a sinner, and his prayer is heard. (See Psalms 25:11; 32:5; Isa. 55:6, 7.)

According to their own Scripture, one of the works the Messiah would do, would be to open the eyes of the blind. And so with an invincible logic he tells them, that if Jesus were not of God he could not do such a thing as open the eyes of a man born blind, for such a thing had never been done since the world began. This man becomes possessed of the spirit of the martyrs and answers with a heaven-born courage.

IT IS NOT A NEW THING TO BE EXPELLED FROM A
WORLDLY CHURCH BECAUSE OF SPIRITUALITY.

Vs. 34-39.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

As they could not answer this strong common sense argument, they cast him out of the synagogue. This has often been the method when an apostate church could not silence a witness of Jesus. It is easier to excommunicate than to answer.

“Do you, you base born sinner, attempt to answer us, the trained, educated, leaders of the church? What is your experience compared with what we know?”

But Jesus did not cast him out. Jesus looks after his own. And while they reject him, Jesus finds him. Chrysostom says, “The Jews (ministers of the temple) cast him out of the temple, and the Lord of the temple found him. He was dishonored by those that dishonored Christ, and was honored by the Lord of the angels.” He was a partaker of the sufferings of Christ; perhaps the first of the martyrs before Pentecost. It is better to be rejected with and for Jesus than enjoy the favor of hypocrites.

“Dost thou believe on the Son of God?” is the startling question Jesus puts to him. This surpasses the man’s comprehension, and like all honest men, he makes further inquiry, saying, “Who is he, Lord, that I might believe on him?” How frank and willing he was. He rejects no light, but is anxious for all he can get. Such people always get more light.

Jesus now announces himself as the Son of God to this humble man, who receives it as the ecclesiastics have refused to do. In a similar manner he revealed it to the woman at the well. (Ch. 4:26.) To no one while on earth did he reveal his deity more clearly than to the blind beggar and the wicked woman. Both the beggar and the woman followed the light given, and came into the greater light. The man who is determined to follow the light given through all kinds of opposition (as did he) is sure to find the truth, as it is in Jesus.

The result was the man worshipped Jesus. The disciples had

hardly dared that as yet. He worshipped because he believed. Everyone who really believes on Jesus wants to worship him.

Jesus apparently contradicts himself here, saying, "For judgment I am come into this world." And yet in another place he says, "for God sent not his Son into the world to condemn the world." He means that he is to come as the judge finally at the Judgment Day, but now he comes to bring light that will cause men to judge themselves, as they have just done in the previous verses, becoming blinder than ever of heart, because they prefer darkness; while those who desire light are becoming more keen in their vision.

SPIRITUAL BLINDNESS IS CAUSED BY CARNALITY.

Vs. 40-41.

40 And some of the Pharisees, which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The words of the previous verse were spoken by Jesus in such a manner as to cause the Pharisees to cry out. Their guilty consciences were pierced. A preacher who never reaches and stirs men's consciences is not a Gospel preacher. So some of the conscience-smitten Pharisees cry out, "Are we blind?" "Do you mean that we are blind?" Jesus applied this miracle as a parable of salvation, thus teaching us that this is the proper use to make of the parables.

The reply of Jesus is remarkable because it settles some theological definitions. He says, "If ye were blind ye should have no sin." If they could not see any moral truth or feel any moral responsibility at all then they would be guiltless. But he had given them light sufficient to believe his Messiahship, and they had not been willing to accept it. He here shows that it is a sin to refuse to walk up to the light. If we compare this and Romans 4:15 and 5:13 we shall get the Scriptural definition of sin (I John 3:4). In other words, the revelation of Jesus is so reasonable that no honest man can fail to be convinced.

How often is it true that some honest-hearted layman apprehends spiritual truths that the head leaders of the church fail to grasp. It is a most solemn responsibility to be a religious leader.

CHAPTER X.

THE HOLY PASTOR.

Parable of a Holy Ministry. Vs. 1-18. A Holy Ministry Will Meet Division and Opposition in a Corrupt Church. Vs. 19-39. But Some Will Believe. Vs. 40-42.

This parable was uttered immediately following the events of the last chapter, probably as a continuation of the reproofs of John 9:41, which showed how incompetent the Pharisees were to lead the people, for they were false shepherds. Jesus applied this parable in two ways: in verses 1-6 he likens himself to the door of the sheepfold, through which all true preachers go. Beginning with verse 7 he likens himself to a shepherd. The figure of the shepherd is a common one in the Old Testament. (See Psalms 23; Isaiah 40:11; Jeremiah 23:1-14; Ezek. 34.)

PARABLE OF A HOLY MINISTRY. Vs. 1-18.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to

destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

The first part of the parable (Vs. 1-6) is a rebuke to the religious leaders of the day, who had no salvation themselves and had gotten into the visible church but not the invisible church. It is a rebuke to those preachers and teachers of religion who are in the visible church, but have no religious experience. They climb up by the ladders of morality, humanitarianism, ecclesiasticism, etc. They are thieves and robbers. They seek to rob Jesus of the glory of salvation and to usurp it themselves. Jesus here declares for a holy ministry—one that has tasted the powers of the world to come themselves; who are guides and not mere guide boards. Thieves and robbers are they who do not adorn the doctrine and experience of holiness.

The sheepfold of those days was a low, flat-roofed building, in which the sheep were gathered for protection from the weather, robbers and wild beasts. The sheepfold here represents the visible church, which is organized for better protection from the various evils to which the people of God are exposed. There is no domestic animal that needs protection as much as a sheep. There is none so stupid about getting lost; no wonder the prophet says, "All we like sheep have gone astray." We need association in

the church. God has ordained it for the protection of his followers. There needs to be a fold.

The truly divinely appointed minister enters the door. They have to go through the same door—have the same experience as the people. No man is fit to preach who has no Christian experience.

The porter (the Holy Spirit) opens the door (Jesus). The business of the Holy Spirit in this world is to reveal Jesus.

What a comfort that the great Shepherd knows his sheep by name. And no preacher is fit to be an under shepherd who does not become acquainted with his flock. It is said that in Eastern flocks every sheep among the hundreds has its own name. The shepherd in the East goes ahead and leads his flock and the sheep follow the shepherd's voice and example. It means that the shepherd is to be constantly finding new pastures—new fields of holy living. Dr. Adam Clarke says, "The path of Christian holiness" into which they are not to bid the people go, but are to say, "Come." Whedon says on this passage, "The true pastor is a true leader by his example of holiness."

"When he putteth forth his own sheep." It is said the "putting forth" here in the original denotes the rough act by which the shepherd helps the sheep which still hesitates to break away from the other sheep and give itself up to the new existence, which the shepherd's call opens before it. The shepherd must not deal in sickly sentimentality, but has to be what the unwilling sheep considers sometimes harsh. This is displayed in the attitude that some of the churches have shown towards those preachers who have tried to lead them to richer pastures and holier living.

The people know the voice of the good shepherd. He does not clothe his preaching in a language they can not understand. Spiritual people readily recognize a spiritual ministry. Scott says, "These pastors get acquainted with the people committed to their care, and lead them by their instructions into the knowledge of the truth and into the ways of peace and holiness." A ministry that does not lead the people to holiness robs them of spiritual things.

An Eastern shepherd was once asked if it is true that a sheep will not follow the voice of a stranger. He replied, "not unless they are sick." There are some sheep that are ever following the

latest fad or fanaticism. They are sick sheep. That ministry that has not itself come by the way of Jesus, and been introduced by the Holy Ghost, is a stranger-ministry. Jesus called these in another place, "Blind leaders of the blind," because they attempt to be religious guides without an experience of their own.

But the Pharisees did not understand his parable, because they were not sufficiently spiritual to grasp his meaning. So he explains it in verse 7. He says that he is the door and that all who came before him claiming to be the Messiah, or that they can save men by their own power, or make ministers (a man-made ministry is found in some places), are thieves and robbers. A man-made ministry may tickle the ears of men, but it can not feed the saints, for the real sheep are particular about their food, but the goats will eat anything. "The expression 'Go in and out,' implies a habit of using familiarly a dwelling and treating it as a home. It expresses beautifully the habitual communion and happy intercourse with Christ, which a true believer enjoys. The 'finding pasture' implies the satisfaction, comfort and refreshment of soul which every one who uses Christ as his door into heaven shall experience." (Ryle.) Jesus says here if a man enter the fold through him he shall be saved. As Abbott suggests, this means not merely salvation in the future, but now.

It seems rather severe to call false religious teachers, *thieves*. But it is none too severe. They usually want to shear the sheep instead of feeding them. They are after money, fame, place or power or to get a living. We may know if a religion is from God by what it does for men. The false religions of the world instead of giving the sheep good satisfying pasturage, usually add to their burdens. See the results of Phariseeism, Popery and Heathenism.

Here we see the grand difference between Christianity and all other religions. Other religions rob and kill men's souls. The religion of Jesus gives them life. It is the difference between bondage and freedom, sin and holiness. Everyone who has experienced the two degrees of grace—regeneration and entire sanctification, will see a reference to them in verse 10. He will see (1) a state or condition called life, ("I am come that they might have life") imparted by Christ alone; no one else can give it. It is called regeneration in theological terms. In it the chief hindrance is in-

bred sin. (2) Abundance of life. This comes by the removal of inbred sin by faith (Acts 15:9). Many of the commentators admit the first stage as belonging to this life, but refer the abundant life to the next world. There is just as good reason to interpret regeneration as belonging only to the next world as to interpret abundant life to the next world. If the second degree can not be predicated of this world, neither can the first. They are both together in the same verse "From the idea of pasturage Jesus deduces that of life; he even adds to this, that of superabundance or superfluity." (Godet.) It means more than bare existence. It means luxurious living. Some professed Christians seem satisfied if they can just keep out of hell.

In explaining in verse 11 what a good shepherd is, he explains what he was to do—lay down his life for the sheep. The good shepherd Jesus was willing not only to die, if by his death he can save his sheep, but he spent his life work and energy for the flock. Jesus as truly laid down his life for thirty-three years in teaching, working miracles and being dogged by his enemies, as he did when dying on the cross. He thus adds another trait that David did not mention in Psalms 23.

There is a hireling ministry. He does not mean that it is wrong to pay the ministry, but that it is wrong for the ministry to preach for pay. They are to preach for souls, and their business should support them. The man who goes into the ministry except by the call of the Holy Spirit, for salary, emolument, fame or to get a living, is out of his place. Such a ministry is not to glorify God and save souls. He is a hireling, no matter how much he may have the outward appearance of a shepherd. There are those who will not preach unless they are paid for it. Notice some of the traits of a hireling that Jesus gives here. 1. He does not own the sheep in any sense. "Whose own the sheep are not." God never used him to bring men into the kingdom. 2. Although he may recognize error and false doctrine coming into the flock, he never exposes them or antagonizes sin, lest he make trouble or bring unpopularity upon himself. The neglect of a hireling ministry is the cause of doctrinal error. 3. He runs from any appearance of danger. When holiness is popular he advocates it; when it is unpopular he deserts it.

One of the chief duties of the faithful preacher is to guard the flock from false doctrine. Many preachers are too cowardly to attack error. They call their cowardice charity and breadth.

The good shepherd knows his sheep. It is encouraging to us to know that Jesus knows us and what is best for us.

The *Revised Version* gives a better rendering of verse 15 thus, "Even as the Father knoweth me, and I know the Father."

But the Jews were not the only sheep he had. He had others—the Gentiles, such as the centurion (Luke 7:9) and Cornelius (Acts 10:34) and devout heathen—a few in every age. J. T. Thompson says of verse 16, " 'And there shall be one *fold*,' says our translation, missing the point and beauty of the whole figure: whereas our Lord changes the word of purpose, saying, 'there shall be one *flock* and one shepherd.' Not one fold but one flock; no one exclusive inclosure of an outward church—but one flock, all knowing the one Shepherd and known of him." The fold may represent the visible church, but the flock is out of every nation, denomination and religion, wherever the real sheep are.

Jesus said his Father loved him because he was willing to offer himself for the salvation of men. We deduce from this the great truth that God loves all who are giving their lives to preach real salvation to dying men. Jesus gave his life (Vs. 17) not only to take it again by his own resurrection, but also to see it reproduced in other lives—the resurrection power in men's souls.

Verse 18 contains a great truth. It shows that Jesus was more than a martyr. He was a willing sacrifice. He was not compelled to die by his enemies. He could have released himself from them. He laid his life down of himself. They could not take him until he permitted it.

A HOLY MINISTRY WILL MEET DIVISION AND OPPOSITION IN A CORRUPT CHURCH. Vs. 19-39.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand.

Immediately on the utterance of these words the congregation was again divided. This is the third time that John says there was a division over the sayings of Jesus. (See John 7:43; 9:16.) It is to the credit of Jesus and the Gospel that division is occasioned by their influence. The division will continue until the final division of the sheep and the goats at the Judgment. The question over which they disagreed was as to whether he had a devil.

We learn that this discourse is connected with the preceding chapter because the people, who took the ground that he did not have a devil, said (Vs. 21), "Can a devil open the eyes of the

blind?" They referred to the healing of the blind man in the previous chapter. Thus the two chapters are connected.

We now have an account of another appearance of Jesus at the temple as sudden as when he appeared there, as narrated in Chapter 7:11-36. It was at the feast of dedication in the winter. The feast of the dedication was dated from 164 B. C. Antiochus Epiphanes, king of Syria, had conquered the Jews and had profanely sacrificed a sow in the Holy of Holies in the year 167 B. C. Judeus Maccabeus, commander of the Jewish forces, recovered Jerusalem from this enemy B. C. 164 and purified the temple which had been thus polluted. This ceremony of purification was celebrated each year under the name of the feast of the dedication. Its yearly celebration kept this occurrence in the memory of the Jews. It was also called the feast of the lights, because celebrated by illuminations throughout the country.

Jesus suddenly appeared walking in Solomon's Porch, the eastern porch of the temple which was enclosed over head and at the sides, which sheltered it from the weather and cold of the winter.

Again his enemies surround him and say, "If you really are the Messiah, tell us plainly now." No doubt some of them really wished to have the question settled in their minds. Others wished to get him to say something that could be used against him.

Again as in the past, he referred them to his works as all the proof necessary to prove his Messiahship. This was the same proof that he gave John the Baptist. (Matt. 11:26.) If they could not see his omnipotence and omniscience in his miracles, anything he might say would be of no avail. There are plenty of evidences that men have to-day of the reality of Christian experience; if they are not convinced by these, argument will do no good. The humanity of Jesus would be argument enough without any further proof. Such humanity was beyond the power of mortals. The reason they did not believe his works was because they were not his sheep. Here he gives a reason for their unbelief. There is a cause for unbelief, and here it was because they were prejudiced against him and not spiritual so that they would recognize him. Souls like the blind man, of honesty of heart, had no difficulty in recognizing him as Messiah.

"My sheep Hear my voice." All believers are his sheep, and

they recognize the voice of Jesus. They have a love for his words. When holiness is preached true Christians recognize the call to it. The opposers are not his sheep. Dr. Whedon says, "Those who are bent upon holiness show it by listening to Christ and his gospel." Such can never perish, as long as they remain sheep. If, like Adam, they refuse to hold his hand, then they fall and are no longer sheep, and perish. Apostates and backsliders will perish. It will be with them as with Judas; it were better if they had never been born.

And thank God! no man can pluck them out of his hand. He means to assure us that no enemy can get us, as long as we hold fast to his hand. No men nor devils can break the hold that omnipotence has upon us.

Again he asserts his deity in verse 30 saying, "I and my Father are one." He claims therefore to be very God. If he was not divine then he was the worst of impostors. Who can believe the latter alternative?

The Old Testament prescribed death by stoning those who were guilty of blasphemy. They had tried before to stone him (John 8:59). So the people who heard him certainly understood him to say that he was divine.

Again he appeals to his works, and asks them for which of his good works do they stone him. He implies the doctrine that good works deserve reward and evil works deserve punishment, and that only wrong doers deserve punishment. They could specify no evil that he had ever done. What a character he possessed! His enemies acknowledged his purity (John 8:46).

These Unitarians understood in these words what modern Unitarianism undertakes to explain away, that Jesus taught his own deity. He was condemned for what he professed, not for what he did.

He now argues with them. He refers as the basis of his argument, to Psalms 82:6 and Exodus 22:28. His argument is that if they applied the term "gods" to men, they ought not to take offense if Jesus applied it to himself.

The conclusion of verse 35 is very significant to us in these days when much is said against the Old Testament. The term "Scriptures" here refers to the Old Testament, as the New Testament

had not been written. Many in these days are attempting to break the Old Testament, and take away parts of it. Jesus here endorses it all.

He argues still further thus; "If you call judges and magistrates (Vs. 35) gods, who stand in the place of God, among the people to execute the laws, much more should you call him God, whom the Father has sanctified (set apart) and sent into the world." There are two definitions of sanctification—to set apart and to purify. Abbott says of the term sanctified as used here, "The original may be rendered either made clean and pure in character or made holy in the sense of set apart to a holy use. It is evidently in the latter sense that it is used here." Godet says, "The term to sanctify must consequently designate the celestial act by which God specially set him apart and consecrated him for his mission. If Jesus was not guilty of blasphemy in calling himself the Son of God, no more are we, (if partakers of the divine nature 2 Pet. 1:4) if we call ourselves the sons of God.

It is probable that Jesus considered his miracles as of secondary importance and a condescension on his part, while he considered his character the chief evidence of his divinity for he said, "Though ye believe not me, believe the works."

BUT SOME WILL BELIEVE. Vs. 40-42.

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many restored unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

For the next three months Jesus having again escaped out of the hands of his enemies, dwelt three months at Bethabara, (Luke 10) and then started from there on his triumphal journey to Jerusalem. While at Bethabara many came to see him and believed on him, recognizing his superiority to John the Baptist and believing on him because he fulfilled the prophecy that John had made concerning him.

CHAPTER XI.

THE TWO DEGREES OF HOLINESS ILLUSTRATED.

A Miracle Illustrating the Two Degrees of Holiness. (1) Resurrection From Deadness and Sin (Regeneration) (2) Removal of the Hindrance to Abundant Spiritual Life (Entire Sanctification). Vs. 1-44. The Opposition of Worldly Churchmen to Holiness is Because it Rebukes Them. Vs. 45-57.

A MIRACLE ILLUSTRATING THE TWO DEGREES OF HOLINESS: (1) RESURRECTION FROM DEADNESS IN SIN (REGENERATION) (2) REMOVAL OF THE HINDRANCE TO ABUNDANT SPIRITUAL LIFE (ENTIRE SANCTIFICATION). Vs. 1-44.

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because here is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then saith his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming went and met him: But Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the

eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

It is not known just when the event of this chapter took place. It is supposed that Jesus was summoned from Bethabara, where he had gone after leaving Judea (Chapter 10:40). He would give the Jews one more miracle before he finished his ministry, that they might be without excuse. The resurrection of Lazarus was most appropriate at this time, in helping them to believe in his own resurrection, when it became known that a man had been raised, who had been in the tomb four days, within two miles of Jerusalem whose resurrection was proved beyond a doubt, it would make it easier to believe in the resurrection of Jesus.

There was a Christian family in Bethany, mentioned by Matthew. (Matt. 26:6.) It consisted of Lazarus and his two sisters, Mary and Martha. It is supposed that Simon, the leper mentioned by Matthew was the father, and that the mother was dead. There are evidences that this family was rich, for Mary bestowed very costly ointment upon Jesus, (John 12:5), and because they had many friends among the Jews, who came from Jerusalem to console them in their trouble (verse 19).

Lazarus, whose sickness is mentioned in verse 11, was according to Jewish history about thirty years of age at this time. As all Hebrew names had a meaning, it is well to note that his name

means, *Help of God*. He lived in Bethany, a village about two miles from Jerusalem on the eastern slope of Mt. Olivet. Jesus raised only one dead man to life in Judea—Lazarus. The widow's son and daughter of Jairus were raised in Galilee. He raised only three persons—the maid just deceased, the young man a few hours dead and Lazarus who had been dead four days to show us that there is no degree of death or sin too hard for him to overcome. Grotius thinks the reason that the other evangelists did not write anything about Lazarus was, that Lazarus was yet alive when they wrote and they were afraid of exciting the enmity of the Jews against him, but that John wrote after his death, for he had to die again.

Jesus often resorted to the society of this family. He had a lonely life and loved human companionship. Happy the home where Jesus is the guest (Luke 10:38-42; John 12:1). But death comes even into the homes where Jesus is a friend. Lazarus was a good man, for Jesus loved him. (Vs. 3.)

But even piety and goodness and intimacy with Jesus does not keep sickness out of a home. Let those who say that the atonement cures the body equally with the soul and that it is a sin to be sick, remember that sickness, as in this case may be for the glory of God. (Vs. 4.) See also our exposition on John 9: 1-3.

Mary and Martha seem to have been so well known in the early church, that the writer simply says of Bethany, that it was the town of Mary and Martha. He explains still further by saying it was that Mary, who anointed the Lord with ointment. This incident seems to have been well known in the church, for John refers to it as a well known fact. It is mentioned at length in the next chapter. We learn from this that it is proper to mention the good works of the saints, if done for the glory of God. Some people are as proud in concealing such things as others are in revealing them.

So they sent to Bethabara to Jesus. They did not say "our brother" or "thy disciple" but "*he whom thou lovest is sick.*" Sickness comes even to those who are dear to Jesus. It is the common heritage of man. Any one can afford to be sick, if the Lord loves him and the sickness is to glorify God. Jesus had some friends whom he loved more than others, as this family (Vs.

5) and John, the writer of this Gospel. We may love some people more than others, without necessarily wronging anyone. We know some people better than others and hence love them more. We no doubt would love others as well if we knew them. But we love where we recognize excellence. Jesus was a perfect judge of character and hence those whom he specially loved were especially worthy. We are not required to love our enemies as we do our friends. Jesus loved his enemies but not in the same sense or manner as he loved his friends.

See the confidence this family had in Jesus. They simply apprised him of the fact that Lazarus was sick. They did not ask him to come and heal him. They could leave it all with him, knowing that he would do the right thing, and the best thing for them.

This sickness was to be for the glory of God. The final result would be life and not death, and Jesus would be glorified.

Jesus did not hurry to go to Lazarus. One of the wonderful traits of Jesus was he was never in a hurry, yet always busy. Nothing disturbed his poise in all his work. He remained two days after he received the news. He said in verse 15 that he remained away to stimulate or test their faith. It is a mystery sometimes to us that our prayers are not immediately answered, but let us remember that the explanation will come later and will be satisfactory when it comes. Verse 4 seems to be a message that he sent to the sisters.

Verse 5 comes in very significantly—"Jesus loved Martha and her sister and Lazarus." As much as to say it was not indifference that kept him away. He delayed through love. He does things or allows them to be done in love, although at the times they may not so appear. "*Therefore.*" This is a very significant word. Because he loved them he remained away for a time. He seemed to ignore them. But it was only seeming. He loved them so much that he wanted to develop their faith. Sometimes in our grief God seems to have forgotten us, but it is only to gather us to his arms with greater mercies. (Isa. 54:7.) Verse 22 seems to show that it developed their faith, and it seemed at the same time to develop and bring out the skepticism of the Jews (Vs. 37). "Christ's delays are the touch stones of spiritual life." The

delay was necessary too, to establish beyond a doubt the fact of Lazarus' death. Enemies might have argued that he was not really dead.

So Jesus, who was now at Bethabara in the province of Perea, after two days said to his disciples, "Let us go into Judea again." It would take a day or two to get to Bethany, and so the four days were filled out. (Vs. 39.)

But to go again into Judea was perilous. The Jews had just tried to kill him, the last time he was there (John 10:39). So his disciples try to dissuade him from going there. His reply was terse and epigrammatic, "Are there not twelve hours in the day?" The ancients divided the day from morning to until night into twelve hours, and these into four periods, each containing three hours. The night was divided in the same way. While there is light we can walk without stumbling, for God has given light that we may see our way. Jesus was walking in the light his Father had given, and none of the Jews could do him harm or kill him until his life work was finished. If we walk in the light God has given us we are immortal until our work is done; and when our work is done we ought to be anxious to depart and be with Christ.

"If a man walk in the night, he stumbleth." The wicked walk in darkness and hence they stumble. Jesus felt no hesitation to go to Judea for he was walking in the light—doing the divine will. Jesus had nearly finished the twelve hours of his day—his time allotted for redeeming the world.

What condescension that Jesus should call mortals his friends! But so he does. He says here, "Our friend Lazarus sleepeth." Those are his friends to-day who obey him. (John 15:14.) Death is often likened to sleep. Lazarus was sleeping the sleep of death.

The disciples misunderstood him, and said if he is only asleep, he will recover. Then Jesus laid aside figurative language and said plainly, "Lazarus is dead." Here we learn that when the Bible speaks of death as a sleep, it is using figurative language. Death is like sleep in several particulars. This exposes the error of the soul-sleeper. The disciples understood it at first as meaning soul-sleep until Jesus explained and spoke more clearly.

Lazarus could hardly have died if Jesus had been present. There is no record of any human being dying in the presence of Jesus, while he was on earth. Death reigns in this world now because he is not here. "There is a fitness in Christ being absent from the world while death reigns. Christ could not be present and see death strike down his friends without interposing. We never read that this enemy of mankind was permitted to exercise his power before the open face of the Son of God." (Ker.)

We have in vs. 15 a statement by Jesus of the reason why miracles are given. The purpose is to strengthen the faith of those that believe and at the same time to leave his enemies no excuse for their unbelief. This is the use the Bible intends should be made of miracles.

We have here an illustration of a follower of Jesus who still had the carnal mind. Thomas one of his disciples was called Didymus (the twin). We do not know anything more about the other twin—whether he or she was dead or alive. Thomas here was very courageous. 'He saw no hope of Jesus escaping death at the hands of his enemies, but he loved Jesus so much that he was ready to go to Jerusalem and die with him. Noble Thomas! Notwithstanding this love he had carnality. When Jesus was raised from the dead, Thomas was very slow to believe it, after all that Jesus had said about his resurrection. Jesus rebuked him for his feeble faith when he said, "Blessed are they that have not seen and yet have believed." (John 20:29) He had the mixed state of Christians, who are not wholly sanctified. He had love mixed with a tendency to doubt. Pentecost cured him.

The body of Lazarus had been in the tomb now for four days—one day longer than Jesus himself lay there—when Jesus arrived at Bethany.

We have here an incidental proof that John wrote his gospel, quite a long time after the events transpired. He says in verse 18, "Now Bethany was nigh to Jerusalem." The use of "was" in the past tense instead of *is* indicates that Bethany had ceased to exist when John wrote his Gospel. "It thus indicates that he wrote his gospel some time after the destruction of Jerusalem, and when that city and its environs were laying waste." (Abbott.) It was fifteen furlongs—about two miles—from Jerusalem.

The family of Lazarus were evidently of the higher classes, for we read that many Jews came out of Jerusalem to condole with them. Their visit of consolation provided witnesses to the miracle—some of them witnesses against their own inclination.

The Jewish time for public mourning, for deceased friends, was thirty days: three for howling and weeping, seven for lamentation and visits of condolence, and the other twenty for less demonstrative observances. It was anything but real comfort that these practices brought. But this family did not need Jewish comfort. They had a better comforter. We may study with profit the tact Jesus used in leading these sisters on from the sorrow for a dead brother to teach them the precious doctrine of the resurrection.

In verse 20 John describes in a few words the character of these two women. His description harmonizes with Luke's sketch of their characters. (Luke 10:30-42.) Martha was energetic and vigorous, while Mary was subdued and placid. *The Revised Version* modifies the phrase "Mary sat still" by rendering it "Mary still sat." Martha found or sought to find consolation in her activity. While Mary found comfort in her faith. At the time when she "still sat" Mary evidently had not heard of the arrival of Jesus.

No doubt the two sisters had said and thought many times during the four days that if Jesus had been there their brother would not have died. They said it twice after he arrived. (Vs. 21 and 32.) What faith they had in Jesus!

Martha must have known about the raising of the daughter of Jairus and the widow's son. This would give her hope of the resurrection of her brother and so she said, "Whatsoever thou wilt ask of God, he will give thee."

In order to bring out the expression of her faith Jesus said to her, "Thy brother shall rise again." The majority of and best of the Jews believed in the resurrection of the body "at the last day." If their belief had been wrong Jesus would have corrected it. So Martha voices the general belief of the Jews when she said, "I know that he shall rise again."

Jesus then states the great central truth of the whole conversation—that he is the Resurrection and the life. He is more than

the resurrection. He is the life. He puts his own life into dead souls. This is soul resurrection. There are two resurrections one of the body at the last day and one of the soul rising from sin, that may take place any day that we really believe in Jesus. If we keep these two distinctions in view we shall be able to understand verse 25. The physical and spiritual resurrections are both referred to by Jesus, because the resurrection of Lazarus was a symbol or parable of the resurrection of the soul (or salvation) from the death of sin.

It was an act of heroic faith, that under the shadow of her great loss she could firmly declare her faith in Jesus Christ and his power to raise the dead. The same glorious faith supports the Christian in this age as he lays away his dead.

Does not Jesus come and call for us as Martha said he did for Mary (Vs. 28) in hours of sorrow? Does he not say to us, "Come unto me all ye that labor and are heavy laden and I will give you rest?" We may all like Martha tell our sorrowful friends of a Master near at hand, that can banish our heart ache. He takes our friends that we may find consolation in him.

As soon as Mary heard that Jesus was come, she arose and went forth to meet him. The sympathizing Jews followed her supposing she was going to the tomb. When she met Jesus she fell at his feet, with the oft repeated words, "Lord if thou hadst been here my brother had not died."

Jesus groaned in spirit. The correct translation is, "he was indignant." There are two theories explaining his indignation based on the previous clause, "The Jews also weeping." He was indignant at the artificial, affected grief of these his enemies, who questioned his ability to raise the dead (Vs. 37) and who after the miracle used it against him (Vs. 40), and tried to kill Lazarus (John 12:10), whom they were now shedding tears over. Another theory for the reason for his indignation is that he was indignant at death, which caused so much sorrow then and all through the ages. We see no reason why both may not be the causes. He was no doubt indignant at these hypocritical Jews and at death, who had dared to seize his beloved friend. Both these hypocrites and death were of the devil. We sometimes see

performances at modern funerals just as much provocative of righteous indignation.

Here comes in the shortest verse in the Bible. "Jesus wept." It contains but two words, but it is packed with meaning. It teaches that he was man as well as God.

The sorrow of mortals pierced the heart of Jesus. Thank God! He is still touched with human sorrow. (Heb. 4:15.) He wept not because Lazarus was dead, for he would soon raise him, but he was touched with sympathy for the two sisters. "Christianity knows of no dead stoicism; it knows of a regulating but of no repression of the natural affections; on the contrary it bids us weep with them that weep; and in the beautiful words of Leighton, that 'seek not to dry altogether the stream but to bound it, and keep it within banks.' " (Trench.)

"The Son of God in tears
The wondering angels see
Be thou astonished, O, my soul!
He shed those tears for thee."

We read of but one other occasion where he wept. It was over Jerusalem. (Luke 19:41.)

Little did the sisters know how this story would touch the hearts of millions in future years, and bring them comfort. No one has a grief hallowed by the blessing of Jesus, without directly or indirectly blessing the world.

This sympathy of Jesus drew out the wonder of some of the Jews causing them to exclaim, "Behold how he loved him!" We ought to love Jesus so much as to make the world wonder. It was so in the experience of the early church. They loved Jesus and Jesus loved them so much that men were amazed.

Sometimes there is great force in one little word. It is especially the case here in the word *and* in verse 37. *The Revised Version* translates it *but*, which gives great force to the succeeding words. It means that some of the Jews were more candid than the others, and remarked upon the great love that Jesus manifested for Lazarus, "*but*" some of them were not so disposed. "*But*" some of them said, "Could not this man which

opened the eyes of the blind, have caused that even this man should not have died?" This was a miserable cavil—a sneer—at Jesus.

Notice then the significance of the next verse "*Jesus, therefore again indignant,*" now went to the tomb. There was a great stone at the mouth and blocking the entrance, standing between Jesus and the dead Lazarus.

Jesus would not roll away the stone by divine power when it could be accomplished by the human. God never does for man what he can do for himself. So he commanded "Take ye away the stone." As this, like all the recorded miracles of Jesus is a parable of salvation, it is profitable for us to note how the salvation of the soul is here illustrated. We see first the part man has in the regeneration of those who are dead in trespasses and sins. We are to take away all things in our power, that keep the unconverted from coming to Christ. It may be we need to make restitution or confession in order to do this. God can be hindered by our attitude and sinners can hide behind things that are not right in us. It may be lack of sympathy or unbelief on our part, as it was in the case of Martha, who said, "He hath been dead four days." She looked at the matter from the human standpoint. The sinners we want to see saved may be as hopeless cases as was Lazarus. Unbelief often hinders revivals of the work of God.

How good the Lord is so often, to call to our remembrance his own promises that are well known to us, but we have not kept in mind. What a comfort we sometimes get out of a promise that hitherto has had perhaps little meaning to us! How bright all of a sudden it shines out and impresses us. We believe it is the Spirit flashing it on our consciences to help and comfort us, just as now Jesus recalls to the remembrance of Martha a promise uttered previously, "Said I not unto thee, if thou wouldest believe, thou shouldest see the glory of God?" Many people want to see the glory of God first and believe afterwards. We hear them saying, "I do not see," or "I do not feel," etc., when they have not believed at all.

Then their faith blossomed forth into action. They took away

the stone. Genuine faith is the most practical thing in the world. It manifests itself in obedience. And right in the face of the caviling Jews—his enemies, he again asserts his divinity by calling God his Father, saying, "Father, I thank thee that thou hast heard me." He knew his prayer had been answered. So may we have like confidence. Jesus publicly thanked God for answered prayer for the benefit of the bystanders. We ought to publicly thank God for answered prayer. Public praise and thanksgiving are for two purposes: to glorify God and to encourage others to glorify him. We may thus be preaching and praising at the same time.

Jesus told his Father, "I knew that thou hearest me always." It is not too much to say that believers may come to the same place of experience where they can say the same thing. John says the same thing. (1 John 3:21-22.) He tells us in verse 41 why he spoke as he did in verse 41. It was to produce faith in the people that stood by. Now we know why this miracle was performed (and the other miracles). It was to give honest candid minds sufficient basis on which to ground their faith.

It was something unusual for Jesus to speak in a loud voice. The prophet had said of his general demeanor, "He shall not strive or cry aloud, neither shall his voice be heard in the streets." Here out of his ordinary method he cried with a loud voice as if the spirit of Lazarus were a great way off and had to be re-called. Only on special occasions did he thus call. (John 7:37.) He will cry again, and his voice will pierce all the graves. (Rev. 1:15; John 5:28, 29; 1 Thess. 4:16.) No doubt the last trump spoken of by Paul (1 Thess. 4:16) is the voice of Jesus. There was no *gradual* response by Lazarus. It was immediate. The spiritual resurrection of souls is immediate also. Study Colossians 3:1 in connection with this passage. As quickly as the light flashes forth when the electric button is touched, so quickly did Lazarus come into life.

But he was still bound hand and foot with the grave clothes. He had life and could go through many of the movements of life and yet was impeded to some extent by the grave clothes. This is similar to a man who has been regenerated and yet is hindered by

the grave clothes of carnality. The regenerated man has life and yet it fails to be abundant in its expression because of the carnal mind. Paul tells us what these expressions of carnality are, in Coll. 3:1-6. There are people that can not walk the ways of God or see clearly because of these bandages of inbred sin.

“Loose him and let him go.” This is the object of all holiness work. It is to set Christians entirely free. (We shall see this again in John 13:14.) As Jesus would not do men’s work in rolling away the stone (type of human effort in the salvation of souls) so now he expects us to help each other to liberty from sin while he strengthens and confirms the new life that he has implanted. To show that our interpretation is scriptural we give some interpretations of others, who, while rejecting the Wesleyan doctrine of holiness are candid in acknowledging some kind of a second work or crisis of experience. “This is a blessed work which the Lord permits us to do, that of loosing the grave clothes and napkins of his awakened ones.” (Blessers.) “We can aid in their perfect liberation when the divine voice has called them from the sleep of death.” Lazarus outside the grave represents not an awakened sinner, but *one already alive—a child of God, one who has spiritual life*. The loosing is help afforded a young convert in seeking entire sanctification; and the greatest need of the young convert is the eradication of depravity. Let us not be satisfied with being alive from the dead. Let us be free.

The physical resurrection of Lazarus was not final. He had to die again. A legend says he was never seen to smile again, because he had to come back to this world. It also says that he was thirty years old at this time and lived thirty more years. Curiosity would fain have Lazarus describe his experience during these four days, but it has never been given. An impostor in writing of Lazarus would surely have had him tell of those days. We shall all of us know soon enough what the future life is. “Jesus Christ,” says Quesnel, “omitted nothing to save this dead man; he underwent the fatigue of a journey, he wept, he prayed, he groaned, he cried with a loud voice and commanded the dead to come forth.” “What ought not a minister to do to raise a soul long dead in trespasses and sins?” (Clarke.)

THE OPPOSITION OF WORLDLY CHURCHMEN TO HOLINESS IS BECAUSE IT REBUKES THEM. Vs. 45-57.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Jesus said the sickness of Lazarus was for the purpose of glorifying God, and so it proved to be for many of the Jews believed on Jesus because of the miracle.

But on the other hand others were enraged. Thus it is ever with the Gospel. It is a savor of life unto life or of death unto death. Some tell us that if we preached holiness the right way, everyone will be pleased. Not so, even the miracles performed by Jesus himself did not please everybody. Jesus had said in connection with another Lazarus (Luke 16:31) "If they hear not Moses * * * neither will they be persuaded though one

rose from the dead," and we see the principle verified here in the resurrection of Lazarus.

Now the enemies of Jesus are in a desperate state surely. Something must be done. The question with them was what shall we do? This man's power and influence are constantly increasing. Notice, they do not attempt to deny the miracle. How desperately wicked is the human heart—to acknowledge the miracle and fight the truth it proved. And see how absurd their excuse. They said the Romans will come. They pretended that Jesus would get so popular that great multitudes would follow him and thus arouse the jealousy of the Romans, when really they were ready any time when a Messiah came (who suited their ideas), to join his standard and help drive out the Romans. It shows the weakness of the excuses that people offer against the truth. The Romans did finally take away their city. But if they had yielded to the claims of the gentle Jesus, their city would have remained until this day.

Then Caiaphas, the high priest, uttered a prophecy, far beyond his own understanding. Divine power speaks through him as it did through Balaam of old. God sometimes speaks through a degenerate ministry. He prophesied that Jesus should die for the whole nation.

From that day forth, carrying out the suggestive prophecy of the high priest the council sought to put Jesus to death.

From that time forth until his triumphal entry into Jerusalem, Jesus retired to a city called Ephraim. (2 Chron. 13:19.) Dr. Robinson thinks it the same as Ophrah mentioned in Josh. 18:23; 1 Sam. 13:17. It was about twenty miles northwest of Jerusalem and five or six east of Bethel.

It was now time for the Passover and many Jews went up to Jerusalem to purify themselves before the Passover. (See 2 Chron. 30:13-20.) The disciples evidently bathed before the Passover. (See John 13:10.) This was the custom before all feasts and sacrifices. (See Deut. 21:16; Leviticus chapter twelve, thirteen, fourteen and fifteen. Exodus 30:17-21.) There was now the great inquiry among them, Do you think he will come to

the feast? So we see that the resurrection of Lazarus had moved them more than ever.

In spite of the opposition of the Sanhedrim, he entered the city in triumph (John 12:12-19) amid the acclamations of the people. Man can not thwart the councils of God.

CHAPTER XII.

CONDITION OF A HOLINESS-REJECTING CHURCH.

Holy Hearts Give the Best to Jesus. Vs. 1-11. Holiness is Popular Until Comes the Offence of the Cross. Vs. 12-18. The Non-Professing Candid World are Attracted by Holiness. Vs. 19-23. Holiness Means Death to the Self-Life. Vs. 24-33. Unscriptural Notions of Holiness Exposed. Vs. 34-36. Unbelief and Opposition to Holiness Must be Expected According to Prophecy. Vs. 37-41. The Reason That Many do Not Espouse and Advocate Holiness. Vs. 42-50.

HOLY HEARTS GIVE THEIR BEST TO JESUS. Vs. 1-11.

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

The resurrection of Lazarus evidently suggested to John that he narrate a striking incident that took place a little later, at the home of Lazarus, Mary and Martha in Bethany. Six days before the Passover on his way to Jerusalem Jesus came to this Christian home. The resurrection of Lazarus was no myth, for Lazarus was at home alive, and well. They gave Jesus an honorary supper. Matthew and Mark give us quite an extended account of the supper. (Matt. 26:6; Mark 14:3-9.) This was not the same event as that mentioned in Luke 7:36-50 and has nothing whatsoever to do with that transaction.

It will be seen from this account that Martha was a very energetic woman, as she is represented also by the other writers. This is one of the undersigned coincidences of the New Testament. This feast was given by Simon, the leper, who was probably the father of Lazarus, Mary and Martha. Of course he was a cured leper. (No doubt cured by Jesus.) Uncured lepers were not permitted to come near other people. Jesus was not an austere man. He delighted in social converse with his friends and accepted hospitality, from strangers. (See Luke 7:35-50.)

While Martha, true to her natural disposition was busy with the household affairs, Mary, who was of a quiet passive nature meditated until the fire of love so burned that she could no longer restrain herself, but arose and taking a box of very costly ointment came up behind him and breaking it poured it first on his head and then on his feet and as if unconscious of the presence of the rest of the company wiped his feet with her hair. The possession of that ointment shows that the family were in good circumstances. The ointment was the most costly of those times. It was made of a rare plant that grew in India. A pound of it was worth forty dollars in our money. Matthew and Mark say she had it in an alabaster box. It was fashioned probably like a modern bottle. Love gives its best to the one loved, and the expression of true love far from being wasteful is one of the most precious things of human existence. Like true charity it blesses the giver as well as the receiver. The fragrance of the ointment pervaded the house and was soon a thing of the past. But the fragrance of that spontaneous act of love still fills the world and will remain as long as the world stands. Acts of love for Jesus not

only enrich our own hearts but their influence lasts forever. "Now *abideth* faith, hope, love, but the greatest of these is love."

Those who object to offerings for Jesus to-day in carrying his gospel to the ends of the earth are in bad company. They are like Judas who said, "Why was not this ointment sold for three pence and given to the poor?" This was apparently a very plausible objection, but it was only throwing dust in the eyes to conceal his real motive. Judas was condemned by the expression of a real love for Jesus, which he himself did not have. How often men object to truth, but conceal their real motive. This is the real cause of much of the objection men make to holiness. They are condemned by it. We see in the objection of Judas the fatherhood of the objection to Foreign Missions. The plausible excuse is because there is so much to be done for the poor at home. The real reason usually is that the objectors do not wish to do much for God's cause either at home or abroad.

The Gospel aims at something more than feeding the poor. It aims at so saving the poor that they shall become self-supporting, having been saved from their sins. The great proportion of poverty in America is caused by sin. The best friends of the poor are the friends of Jesus. It is a sad fact to-day that more is said about sociology than salvation; more stress is being made by many preachers and churches upon our duties to man than upon our duties to God.

So John tells us the real objection of Judas. "He was a thief and had the bag." It seems by this that Jesus and the disciples had a treasury, and that they gave even out of their poverty to the poor. (John 13:29 shows that Jesus and the disciples had a regular habit of giving, for when Judas went out, at that time, he went to do one of two customary things, one of which was giving to the poor.) Here is the first idea of a church fund and systematic benevolence. The question has been raised, Why did Jesus choose Judas to carry the bag. We do not know that he chose him treasurer. Perhaps he was the choice of the disciples. Or if Jesus chose him it was when he was good, and because of his superior financial ability. He was all right until he yielded to his wicked covetous disposition and

stole. Judas was angry; inbred sin got the mastery of him. How many have backsliden right here. An unsanctified Christian has a tempting disposition in his heart and the devil on the outside—a two-fold source of temptation. It was the turning point in the life of Judas. It is noticeable that the only disciple that made shipwreck of his faith was Judas, who was infected with the love of money. After all the solemn warnings of the Bible against covetousness, how few warnings are given against it by the modern pulpit. *The Revised Version* has a different translation of the phrase “And bare what was put therein.” It renders it “Took away what was put therein.” He stole from the bag. Pious Quesnel says very aptly, “Christ trusts a thief with his money, because he sets no value upon it; but he keeps souls in his own custody, and redeems them with his own blood, because having received them of his Father, he values them more than all the world besides. He suffers his money to be stolen from him, but never his sheep.”

Jesus took the part of the censured Mary. He always takes the part of his misunderstood unjustly censured followers. He said, “Let her alone, suffer her to keep it against the day of my burying.” (Rev. Ver.) How calmly he spoke of his approaching death. If Mary had not performed the task then as an expression of her love, she never would for he was soon to be crucified. After his burial when the other women went to embalm his body he had arisen. It was too late. (Luke 24:1-2.) Let us give our friends their bouquets while they are alive. It may be too late when they are dead. Such offerings will do them no good then. Mary prophetically anointed him for his burial. Like Caiaphas (John 11:49-52) she did more than she knew. Mary had to endure considerable criticism from Martha and the disciples, but she remained the same sweet character through it all.

Mark adds that Jesus said, “She hath done a good work.” Far from deserving censure, she deserved praise. They could help the poor any time, for there are always poor people in the land. But Jesus would soon be gone.

The common people (Rev. Ver.) of the Jews now came when they learned that Jesus was there. They came, not merely to see Jesus, but out of curiosity to see Lazarus. They were much

like those people of to-day who run after signs, wonders and manifestations more than to see Jesus.

Now the consternation of the chief priests increased. The more they opposed Jesus, the more the people accepted his teachings. In their extremity they sought to put Lazarus to death, to stop the common people from coming to see Lazarus and then believing. The rich man in hell told Abraham that if Lazarus (Luke 16:31) should rise from the dead his brethren would believe. But here was another Lazarus, who did arise from the dead and yet it failed to convince the enemies of Jesus. Carnality always hates true witnesses for Jesus. Hence, the great opposition to holiness. The great efficacy of testimony in spreading the truth is seen in the fact that by seeing Lazarus many believed.

HOLINESS IS POPULAR UNTIL COMES THE OFFENCE OF THE CROSS. Vs. 12-18.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written.

15 Fear not, daughter of Sion, behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

And now in spite of their efforts to take him, not only did many believe on him but he had eluded all their efforts and actually was soon to ride in triumph into the city of Jerusalem. They could not touch him until his hour had come. It was Passover time. Josephus estimates that three millions of Jews, attended Jerusalem on these occasions. The roads were lined with the pilgrims from all over the known world. A great com-

pany, who knew he was coming, came forth from the city to meet him, which with those accompanying him from Bethany made a great multitude. They believed him to be the long expected Messiah.

Jesus determined to enter the royal city of his father David in triumph and so he allowed his enthusiastic followers to express their praises. Hitherto he had kept in retirement but now something was due the kingdom which he represented.

So the multitudes cut down the branches of palm trees, tokens of victory and went forth to meet him, waving these over his head and shouting, "Hosannah. Blessed is he that cometh in the name of the Lord." This was a quotation or recitation of Psalms 118:25-26. What shouting and rejoicing there must have been from these thousands of hearts and voices. It must have swelled out on the startled air like a great Niagara.

Luke tells us (Luke 19:30) that Jesus sent his disciples into one of the villages near by, to procure a colt of an ass to ride upon into the city. The ass was a symbol of peace. Animals like the colt, hitherto unused were reserved by the Jews for sacred purposes. Jesus came not on a horse but on this symbol of peace as king of peace riding into his own capital city, proclaiming himself, Messiah. The Jews did not see the symbolism, although it fulfilled the saying of the prophet, Zechariah. (Zech. 9:9.) Nor did his own disciples see it until afterwards.

But this enthusiasm on the part of the people was only temporary; within a week they were crying "Crucify him." Human popularity is very fickle and capricious. By tracing the history of Jesus and that of the holiness movement in any place, or country a parallelism may be seen all along, because Jesus was the pattern man, the absolutely holy being. And any person, persons, association of individuals or church that is like Jesus, is receiving the same treatment. The holier we are the more we shall be treated like Jesus. Sometimes he was popular. Sometimes he was not.

The rage of his enemies becomes more and more bitter. Their jealousy increased because he was getting hold of the common people and they were correspondingly losing their hold upon them. This was the secret of their bitter opposition and hatred from

the start. The fuller account of his triumphal entrance into Jerusalem is given by Matthew and Luke.

THE NON-PROFESSING, CANDID WORLD ARE
ATTRACTED BY HOLINESS. Vs. 19-23.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Jesus a very few times came in contact with the Gentile world. The Syrophenician woman, the woman at the well of Samaria and the centurion whose servant he healed, with these Greeks are the only instances. His great mission while on earth was to the church—"the lost sheep of the house of Israel" (Matt. 15:24), as he expressed it, were the object of his mission.

We now behold an amazing contrast. While the leaders of his church are rejecting him and laying plans to kill him there were certain heathen—Greeks—who had come up to the feast, who desired to see him. "Chaldeans from the East had sought his cradle; these Greeks from the West came to his cross." (Farrar.) What a contrast is seen here. Those who were nearest and had most light reject, while strangers from far seek him. These were the first instalments of those who were to be the church of the Gentiles. These Gentiles mingled in greater or less numbers with the Jewish pilgrims on their way to the Passover. Such Gentiles as the centurion (Luke 7:5), Cornelius, and the Eunuch show us that there was a devout class of Gentiles in those days. Gesenius says very beautifully, "just as the setting sun throws the most brilliant rays, illuminating the horizon far and wide, so the glory which beamed forth from the Lord, while standing on the threshold of death, was so marvellously

beautiful that a desire to see him was awakened even in Gentiles, who were from far."

These Greeks came to Philip and requested an introduction to Jesus. Philip and Andrew are both Greek names. This seems to account for their coming to Philip. It looks as if Philip hardly dared to go alone to Jesus with these Greeks, so he asked Andrew to go with him. This would indicate the deep reverence they had for Jesus.

Jesus replied that the time had come when he was to be glorified. He calls his approaching crucifixion his glorification, and the appearance of these Greeks was one of the tokens that the hour had come when he was to be crucified for the salvation of all nations. Very seldom did Jesus tell what was passing in his mind. But here he tells it. The hour had come. The church he came to save had rejected him. Gentiles were eager for him. The time was at hand, now to give himself for the honest-hearted heathen world who felt their need of him.

HOLINESS MEANS DEATH TO THE SELF-LIFE. Vs. 24-33.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

He looked upon a great harvest of souls soon to be gathered from the Gentiles. But before that harvest could be realized he as the seed corn of that harvest must die. He likens himself to corn. Wesley says, "He singles out, from among so many thousands of seeds, almost the only one that dies in the earth, and which therefore was an exceeding proper similitude, peculiarly adapted to the uses of it. The like is not to be found in any other grain except millet and the large bean." His death was to be the condition of their reception of gospel privileges. After that, they and all Gentiles would be received. Life must come out of his death. He hereby lays down the great principle of spiritual life and progress—crucifixion for the benefit of others, as well as of ourselves. Nobody is blessed except at the expense of someone else.

What is true of Jesus is also true of us his members—his followers. We must learn self denial—self crucifixion—for the good of men and the building of the kingdom of Jesus. We are thus to fill up the measure of his suffering left behind by a sacrifice for others. The selfish man abideth alone. He who is trying to save his life, fearful lest he shall be hurt in his sacrifice for the building of God's kingdom has lost his spiritual life, if he had any to lose. The real cause of God prospers only when some one is giving himself for it. When the church and ministry are living a life of ease and luxury the cause always declines.

"He that hateth his life in this world shall keep it." The man who is really shaping his life with reference to the life to come, acts as if he hated his life in this world; and as far as the life that worldlings are living, he does hate that. If a man cultivates his intellectual, social, or financial life among men to the neglect of his soul's benefit, he will lose his soul.

What then was his message and answer to the seeking Greeks? It is in verse 26, "If any man serve me let him follow me," etc. If they had come as Nicodemus did, for a secret interview, it would not amount to anything, unless they were willing to follow him through his humiliation, and not reject him because he was a crucified Jew, as his own countrymen did a few days later. If we are going to follow Jesus, we must go to Calvary and have the old carnal nature crucified. If we are not ready for

a life of self-renunciation and self-abandonment, we are not the followers of Christ, nor shall we receive the reward of the world to come. This is also the condition of bearing much fruit in this world. Some people wonder why they are not as successful as others who with less talent are having more fruit. The reason is, they have not really consented to die to self. But did anyone ever live that way? Yes. The ancient Christians counted not their lives dear unto them to the death. They took joyfully the spoiling of their goods knowing that in heaven they should receive an enduring inheritance.

"Now is my soul troubled." Here we get light on the nature of holiness. The sinless Jesus had trouble, as nature shrank from the approaching horrors of Gethsemane and Calvary. He was not a stoic, his sufferings were real. But while nature shrank back from that law of self-preservation which is a part of us, a holy heart declared that the will of the Lord must be done. The experience of holiness does not save from sorrow or trouble, or pain. Although some have so supposed. He determinedly declared "For this cause come I unto this hour." He prayed the same prayer virtually as in Gethsemane, "Father save me from this hour." Brown says, "His recoil is not from subjection to his Father's will; but it shows how tremendous a self-sacrifice that obedience involved."

There are moments of anguish to even a holy soul, while at the same time there is no desire to draw back from duty. It was a purely physical shrinking, as the word "soul" in verse 27 refers to the lower nature of the physical organism. "His holiness was also a human holiness; for it was realized at every moment, only at the cost of a struggle, though renouncing lawful enjoyment and the victory over the no less awful dread of pain. This holiness is so human that it is to pass into us and become ours." (John 17:19.) (Godet.)

"Father glorify thy name." He saw the fiery trial approaching, but could say this from the depths of his soul. We shall, like him, our leader have our fiery trial, but if like him, the corn of wheat is dead we can be willing and desirous to have the name of God glorified. When Jesus was lifted up on the cross as Archbishop Hare says, "Then was shown forth the glory of

God's holiness. Then was shown forth the glory of God's mercy. Then was shown forth the glory of God's righteousness. Then was shown forth the glory of God's love."

To this prayer of supreme consecration and self-renunciation came the immediate response from heaven of a voice. God always responds in some manner to real consecration and self-abandonment. The voice from heaven declared, "I have both glorified it and will glorify it again." This makes three times that a voice from heaven confirmed the acts and words of Jesus. (See Matt. 3:17 and 17:5.)

How differently people hear. And it all depends on what we are as to what we hear. "The meaning of the voice was only perceived by each in proportion to his spiritual intelligence. Thus a wild beast only perceives a *sound* in the human voice; the trained animal discovers a *meaning*—a command, for example, which it immediately obeys; man alone discerns therein a thought." It is often true in a religious assembly. When people voice the utterances of the indwelling Spirit, unspiritual people hear only noise and confusion. Spiritual people feel the thought of the Spirit vibrating in their inner consciences. So some in the sound from heaven, only heard a sound, and called it thunder. Others thought it an angel, but Jesus recognized his Father's voice.

Jesus said the voice was not for his sake but for the sake of those who believed him—to confirm their faith. It would have been no evidence to those, who had hardened their hearts. God gives evidences to confirm the faith of the candid. He lets the hardened alone. Of what use would this voice be to those, who only thought it thundered.

The crisis of the world (here translated judgment) he says had come. That week was the turning point in history. All the preparation of four thousand years centered upon these Passover days. Now was to be the offering of the Lamb slain from before the foundation of the world. Now began the series of events that meant the dethronement of Satan, for this was the ultimate object of the Atonement. Jesus views the work as already accomplished, because the atonement is the last grand step that insures the downfall of Satan. He had already been cast out of

heaven (Luke 10:18). From henceforth the work of casting him out of men's hearts was to begin, and go on until he was cast into the bottomless pit. Here we have taught that the conquest of Satan and sin is a fact absolutely certain of fulfillment.

There is a good deal of significance in the word "if" in verse 32. It shows that he could still refuse the cross and refuse to be lifted up on it, if he saw fit. His death was not compulsory. Some have seen in the phrase "If I be lifted up" a reference to his posture on the cross. But it means even more. His suffering for the world was an exaltation of honor, by which the corn of wheat was to produce a bountiful harvest. His crucifixion was his glory and honor, although the world thought it a great disgrace. (Phil. 2:9.) His self sacrifice is the greatest attracting power in the world. How weak is that theology that attempts to read universal, unconditional salvation into this verse! The simple fact is that his humiliation, which to these Greeks might seem a condemnation of his claiming to be the Messiah, was really his glory which should attract all men to him. While the story of Calvary has always attracted and drawn men, yet it never has drawn them against their will. They have the power to resist the attraction of the atonement and many do. The gospel of the Crucified faithfully and earnestly preached, will always draw men. What folly then to resort to sensational pulpit themes, that soon wear out, when the preacher has this theme that never becomes threadbare!

"Ours the outward work of letting all men know, who it was that died for them on Calvary, and what it was that by dying for them he has done. His, the inward power to work upon the heart, to win it to peace, to love, to holiness, to heaven." (Hanna.)

UNSCRIPTURAL NOTIONS OF HOLINESS EXPOSED.

Vs. 34-36.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light

with you. Walk while ye have the light, lest darkness came upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Here we have an instance of trying to get a doctrine out of one passage of scripture instead of comparing scripture with scripture. It is never safe to prove a doctrine by one passage. Here the people say We have heard out of the law that Christ abideth forever and you say you are to be lifted up. They were wrong in not remembering that the Old Testament had declared also that he must suffer before he entered into his abiding glory. So they begin to contemptuously ask, "Who is this Son of Man?" This is not the Messiah we are expecting.

The reply of Jesus was in harmony with John 1:9 "Yet a little while is the light with you." God gives men light only a little while. These cavillers were having their last opportunity. They were rejecting the light and soon it was to be withdrawn, and they would be left in darkness. He exhorts them to receive the light while it is with them.

UNBELIEF AND OPPOSITION TO HOLINESS MUST BE EXPECTED ACCORDING TO PROPHECY. Vs. 37-41.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again.

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

Some of the rays of light that they had rejected (Vs. 35, 36) were his miracles. John comments on their rejection as inexcusable and shows that it was a fulfillment of prophecy (Isa. 53:1). We may always expect carnality to be opposed to the

gospel of purity. It has been so in every age. John also quotes Isa. 6:9-10 showing that their hearts had become so hardened that they could not believe. God is often said to do what he allows to be done. No man can believe with the heart unless God gives him a desire for salvation. God had no longer anything to do with them, but left them to themselves. In Matt. 13:13-15 the responsibility was with them. They had trifled with their light until their spiritual vision was gone. John says Isaiah prophesied these things because he looked down the ages and foresaw the glory of Jesus, and saw that only deliberate refusal and wilfulness could prevent men from accepting Jesus.

THE REASON THAT MANY DO NOT ESPOUSE AND ADVOCATE HOLINESS. Vs. 42-50.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Nevertheless quite a number of the chief rulers, like Nicodemus believed, but were afraid to acknowledge it, because of the Pharisees. John gives still further the cause of their cowardice, "They loved the praise of men more than the praise of God." That is still the great difficulty that keeps so many out of the kingdom. The more we fear God the less we shall care for the praise of men. And the more we fear men the less we shall

care for the praise of God. Unsanctified people are trying to sustain a reputation among men. Entirely sanctified people are trying to sustain a reputation among the angels. We (for our own part) want a reputation but we want it where it will last forever—with God and angels. Let us seek to be popular in the right place. The cry of Jesus in verse 44 was evidently given on another occasion. John introduces it here to substantiate what he had just been saying, in giving the reason men do not walk up to the light.

The chapter closes with an expression by Jesus of the wonderful harmony that exists between himself and his Father. He simply lived on earth to do the will of God. If we imitate him in this respect then are we indeed true Christians. The remaining chapters of John contain private talks to his disciples. His public ministry was now at an end.

CHAPTER XIII.

DUTY OF URGING HOLINESS.

A Symbol of the Two Works of Salvation—Regeneration and Entire Sanctification. Vs. 1-17. Unholy Disciples Betray Christ. Vs. 18-30. The Holy are Glorified in Suffering the Will of God. Vs. 31-33. Every Additional Experience After the Second Washing, Typified in Vs. 1-18, is but an Increase of Love to God and Man. Vs. 34-36. Inbred Sin Blinds Men to the Deceitfulness of Their Hearts. Vs. 37-38.

A SYMBOL OF THE TWO WORKS OF SALVATION— REGENERATION AND ENTIRE SANCTIFICATION.

Vs. 1-17.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God:

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel therewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you. The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

In order to get the proper setting of the narrative of this chapter we need to note that it came immediately after the events narrated in Luke 22:24-27, which is an account of the strife among the disciples for preeminence. "By this" says Whedon, "is explained the ablution of the disciple's feet." The exhibition of jealousy narrated by Luke indicated that they needed another washing, which they afterward received at Pentecost, to purify their hearts. (Acts 15:9.) Some people draw from the feet washing only a lesson of brotherly love and humility. These are lessons but the greater lesson is the washing away of the carnal mind that caused their dissensions.

Just before they reclined at the table for the Passover meal, Jesus knowing that he was soon to be taken from them, notwithstanding their quarrel distressed him, yet he loved them to the end. His love for them never wavered. Notice the phrase in verse 1 "having loved his own." They were his own. They were not unregenerate sinners until Pentecost as some would have us believe. The devil had now put it into the heart of Judas to betray him. The devil could not have put this into his heart against the will of Judas. Covetousness was the preeminent characteristic of the carnal heart of Judas. He had been offended when Jesus rebuked his covetousness. (John 12:4-8; Mark 14:10.) When a Christian who is not wholly sanctified gives way to the promptings of his carnal nature, he puts himself in the way of Satan, who comes and seeks admittance to his heart. Judas was in just the mood, after his rebuke to welcome the Satanic suggestion to betray his Lord. Satan could have accomplished nothing if Judas had not welcomed the suggestion.

Jesus arose from the supper table and began to wash his disciples feet. We know this act was symbolical for Jesus said, "What I do thou knowest not now but shall know hereafter." Of course then it was a symbol. Otherwise these words are meaningless.

There was a reason why their feet should be washed. In that country sandals are worn, on account of which custom the feet become soiled and dirty by reason of the dust. Hence the feet need washing quite often.

When it came Peter's turn, he rebelled saying, "Lord, thou shalt never wash my feet." To wash the feet was a duty performed by servants. Peter did not understand the symbolic significance of it any better than some folks now days understand the second work of grace, entire sanctification for which it stands. Whedon says, "The act of washing is a *double* emblem, symbolizing *first*, the duty of humble service to our brother, and *second*, the purification of the soul from sin." It shows the part we are to perform, no matter however menial and humbling in getting our brethren entirely sanctified. (See note on John 11:44.)

Peter was spiritually dull, as he refused to have his feet washed. He did not realize that it symbolized soul cleansing. But after he received the second work at Pentecost he very intelligently declares for purification of heart. (Acts 15:9.) The washings of the body under the Old Testament dispensation represented purification of heart.

When Peter refused to have his feet washed, Jesus told him, "If I wash thee not, thou hast no part with me." This shows that Jesus meant to teach that it was a symbol. "Washing was, it must be remembered, a symbolical act, recognized among the Jews and signifying purification from uncleanness." (Abbott.)

Peter now begins to understand that it is a symbol of purification, although he does not clearly understand yet. But he prays for entire sanctification or purification, saying, "not my feet only but my hands and my heart also." He does not seem to comprehend that he had just bathed his body before he partook of the Passover as all the Jews did and had thus symbolized the washing of regeneration and now, he is having a

second washing, symbolizing the second work of grace—entire sanctification.

Jesus now utters a most significant sentence in which is contained the doctrine of the two works of grace. "He that is washed needeth not save to wash his feet but is clean every whit. And ye are clean but not all." The two verbs translated "washed" and "wash" are not the same in the Greek. The Revised Version correctly translates the first verb by the word *bathed*. It means a bath of the whole body while the verb "wash" (his feet) signifies in Greek, to wash a part of the body. It means that they had already bathed the whole body as all pious Jews did before partaking of the Passover, thus signifying as Jesus uses it, the washing of regeneration.

Their feet defiled by the dust as they came through the city needed washing. This would be a *second* washing therefore—and is a symbol as Jesus used it, of entire sanctification, which they still needed to remove that evil nature which caused them to quarrel for place and position. So Jesus said he that was bathed now only needs to wash his feet to be entirely clean. As the feet are the extremities of the body, so Jesus here explained to Peter that all they and he needed now was a cleansing that would extend to the very extremities of his being. This would take out the unholy pride and self seeking (Luke 22:24). In John 11:55 we see an allusion to the purification before partaking of the Passover. "All strict Jews were careful to go through ceremonial washings, purifications and atonements, before eating the Passover." (Ryle.) The two works of grace are too clearly indicated to be unnoticed by anyone who wishes to see them. We shall quote largely from commentators on this point to show that in faithfulness to the Word, they see two washings, even though through experimental ignorance of entire sanctification they have not been clear and are sometimes self contradictory. "The double cleansing wrought by Christ: the washing of the whole nature in regeneration and the washing away of specific sins in sanctification." (Abbott.) "In this act of washing the feet, which being the lowest part of the body, are the emblem of our entire impure nature, the cleansing away of our entire impure nature is symbolized." (Whedon.) "The spiritual allusion is obvious.

The soul washed in Christ's blood needs to be cleansed only from the remnants of sin." (Howard Crosby.) "By my word which I have spoken to you, and the faith awakened in you by it, you are already clean in the sense which I mean—right in the desire of your heart towards me. Yet, though thus clean, the dust of earth still clings to you and makes a last washing needful." (Geike.) "Of the two cleansings, the one points to that which takes place at the commencement of the Christian life embracing complete absolution from sin as a guilty state and entire deliverance from it as a polluted life: or, in the language of theology, justification and regeneration. This cleansing is effected once for all and never repeated. The other cleansing, described as that of 'the feet,' is such as one walking from a bath quite cleansed still needs." (Brown.) "Concerning this two fold purification,—that which is once performed through justification, and that which takes place daily through sanctification—the Lord speaks also in John 15:2, 3." (Besser.) The latter makes it gradual—always being done every day. But Jesus washed their feet once for all. It was not a gradual matter. Had the latter writer put it, sanctified once for all and kept clean daily he would have hit it as it actually is in the experience of thousands. Bishop Hall admits the two washings but gets tangled a little in his system of theology thus: "Ye are my disciples already in respect of the main business of regeneration, washed from your sins, yet there are some remains of worldly affection, which must still be purged away in the best of men." Augustine says, "And when we make this confession then he who washed the disciples feet is faithfully and just to forgive us our sins, and to cleanse us from all unrighteousness."

"And ye are clean, but not all." They were clean in the sense of regeneration, (John 15:3) except Judas. "Clean not merely by this act of washing, but clean in the forgiving power of my blood." (Whedon.) "In the first and whole sense." (Brown.) Every Christian is clean or holy in regeneration, but not entirely holy, until the second work called entire sanctification.

He explains in verse 11 what he meant when he said all were not clean. He referred to Judas.

After he gets through, to show that he has been symbolizing something, he says, "Know ye what I have done to you?" Do you understand the symbol?

He says, "If I your Lord and Master have washed your feet, ye ought to wash one another's feet." Some sects have interpreted this literally and practice feet washing as a means of grace. Others have risen above the symbolism and made it simply a lesson to teach us humility. We have no objection to these interpretations if sincerely and prayerfully carried out, but the symbol means more. It means that we ought to humble ourselves to the deepest degree if necessary to help our brethren to obtain heart purity. Every true church, every holiness association is laboring to wash the disciple's feet—that is to help them to obtain entire sanctification. Abbott says, "The spirit that is willing to serve others to their cleansing, in humbleness of love, is a true observance of the rite of feet washing." Here is our authority for humbly yet earnestly pushing the work of entire sanctification, though some who need it get as fractious and balky as was Peter. Meyer the great New Testament exegete says, "It is not the act itself, but its moral essence, which, after his example, he enjoins on them to exercise. This moral essence however, consists not in lowly and ministering love generally, in which Jesus by washing the feet of his disciples, desired to give them an example, but, as verse 10 proves, in their ministering love which, in all self-denial and humility, is active for the moral purification and cleansing of others."

We can have no higher business than that in which our Lord was engaged—destroying the works of the devil for "the servant is not greater than his Lord." We pity those preachers who look upon holiness work as a fad or fanaticism, or a hobby, a trivial affair,—as if they were in something bigger and grander than the work which engaged the attention of Jesus.

He says we are "happy" (blessed) since we know it to be our duty and privilege to push the holiness work, if we really push it. The opposite is true if we know these things and do not push the work of holiness we will have the frown of God instead of his blessing. If all would push the holiness movement there

would be no more divisions among them. If we fail to push holiness after clear light on the subject we will go to hell.

UNHOLY DISCIPLES BETRAY CHRIST. Vs. 18-30.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you. He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

Jesus was acquainted with the character of his chosen disciples. He knew their hopes and fears, their struggles, victories and defeats. He knew Judas had become an apostate. No false profession then or now can ever deceive him. To eat bread together in the East was considered the sacred pledge of friendship, which an honorable man would hold sacred. But here was Judas who had broken bread with him and then lifted up his hand against him (kicked him). It had all been prophesied. (Ps. 41:97.) Be-

cause it had been foretold the prophecy did not compel Judas to do it. We may foretell the moment the sun will rise but not be the cause of its rising. He simply referred to the fulfillment of prophecy to encourage their faith.

"Verily, verily." Now a very important statement is to follow. He says that those who receive his messengers are receiving God. This is true in a sense and in the sense that he intended. It refers back to the important work of getting the church sanctified and in it we shall meet with rebuffs from the world and treachery from many in the church, but we are to remember that it is not ourselves but God that they are opposing.

As he uttered these words he was troubled in spirit, as there came before his mind the thought that one of his trusted disciples was a traitor to him. It is one of the hardest trials in this world to be betrayed by a trusted friend.

Matthew says the disciples began to look one upon another in consternation and ask, "Is it I?"

One of the disciples reclined upon his bosom, evidently John the writer. It must be remembered that the custom of the day was to eat, reclining on couches at the table. Peter beckoned to this disciple and requested him to ask Jesus who the traitor was. In mentioning this subject before the disciples, Jesus in mercy to Judas had given him by showing that he was found out an opportunity to repent.

Jesus told John, "For whom I dip the sop and give it him." (Rev. Ver.) This was evidently given in an undertone or whisper, while the rest were noisily discussing the matter.

Jesus gave the sop to Judas. How must that traitor have felt, at receiving this token of friendship right in the midst of his temptation to do wrong. He went to hell in the face of great light.

Now Satan entered into the man, who had hardened himself against light. At first Satan put an evil suggestion into his heart. (Vs. 2.) This being welcomed, prepared his heart to be the dwelling place of Satan. If sin is welcomed, Satan too is welcome. We see then that it is possible for Satan to enter men's hearts, even when they do not show it outwardly.

Judas had sinned away his day of grace. So Jesus said, "That

thou doest, do quickly.' The disciples thought Jesus had ordered him to buy something for the feast or to give something for the poor as he was treasurer. (See comments on Vs. 6.)

We notice a most vivid stroke of the pen of John. Judas went out immediately "*and it was night.*" The blackness of the night was in harmony with the blackness of the deed about to be committed. An awful dark picture indeed.

THE HOLY ARE GLORIFIED IN SUFFERING THE WILL OF GOD. Vs. 31-33.

31 Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

Now that Judas had departed, Jesus felt free to speak. He discourses on his approaching crucifixion, seeking to prepare them for the great disappointment of their Messianic hopes. So he tries to make them see that the crucifixion is really his glorification. How many times since have disciples been disappointed because they have had a wrong estimate of true glory.

In order to show his tender affection he calls them "Little children," and also to show them how ignorant they are of the import of the great events just before them.

He speaks now to them as he did "to the Jews," but not for the same reason, telling them that he was going to leave them, and they could not go with him.

EVERY ADDITIONAL EXPERIENCE AFTER THE SECOND WASHING TYPIFIED IN VERSES 1-18, IS BUT AN INCREASE OF LOVE TO GOD AND MAN. Vs. 34-36.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

He now gives them a new commandment. He calls it new because it was a new interpretation of the old law of love. (Lev. 19:18.) An interpretation such as the Jews had never dreamed of. Love is the badge of the true Church of Jesus Christ. This is still the distinguishing mark of true disciples. No other system has such love among its members. By this test we may discover that we are true Christians.

Peter, ever ready, asked Jesus where he was going. The reply was that although the disciples could not go with him now, they would follow him later. Peter followed him (as tradition has it) by the death of crucifixion. But Peter had to have his Pentecost first, before he was prepared.

INBRED SIN BLINDS MEN AS TO THE DECEITFULNESS OF THEIR HEARTS. Vs. 37-38.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Peter impetuously declares he is willing to lay down his life for Jesus. No doubt he meant it. But Peter did not know the treachery and strength of that traitor in him—the carnal mind. How many disciples have been betrayed by the carnal mind! We see how much he needed the purification of Pentecost.

CHAPTER XIV.

HOLINESS BY THE OTHER COMFORTER.

Inbred Sin is Heart-Trouble. It Troubled the Disciples Before Pentecost. Vs. 1-18. The First and Second Persons of the Trinity Come to Dwell in Obedient Souls. Vs. 19-25. The Sanctifying Spirit Brings to the Heart, Comfort, Peace, Courage, Joy and Purity. Vs. 26-31.

INBRED SIN IS HEART-TROUBLE. IT TROUBLED THE DISCIPLES BEFORE PENTECOST. Vs. 1-18.

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

Our Lord now begins his farewell discourse to his disciples. He had just informed them of his approaching departure, and they were in consternation and sorrow. Unsanctified people are easily upset when disappointment comes. Indwelling sin hinders faith. Perfect faith in Jesus gives victory in the hour of trouble. If we believe in God without believing in Jesus we shall be like the heathen, to whom belief in the Supreme being only inspires terror. Jesus is the revelation of the love of God. Seen only in nature, without the revelation of divine love through Jesus, God is a being to be dreaded.

What a discourse he gives when he knows that in an hour he will be lying on the ground in Gethsemane in agony. Instead of seeking the sympathy that he needed, he employed the time in comforting his sorrowing disciples. What love! No matter how dark the outlook, he bids us too, "Let not your hearts be troubled." Belief in Him is the cure for heart-aches, and the only permanent cure. There are times when the only thing that we can do is to trust him.

He told them of his Father's house, where he was going and of many mansions there, or better translated, "Permanent Abodes." This teaches that there is a definite heaven, a fixed place. We can not tell on what planet it is. He means that there are there as many permanent abodes as there are believers, and that believers are to dwell with God through all eternity. This is an explanation of his words in John 13:33.

Jesus offered this special comfort to his disciples after the first Communion service. We see a hint in this for the clergy to do likewise. The Galilean Carpenter is now building mansions for his followers. He asserts this as a most certain truth saying, "If it were not so I would have told you." So he makes his departure, which had given them so much trouble, a cause for their rejoicing, because he went away in their interests—to build man-

sions for them. At the same time that Jesus is fitting up mansions for his people, the Holy Spirit is fitting the people for those mansions.

Jesus here declares that he is as surely coming as he went. And he is coming in the same way that he went—in personal, visible appearance. This personal, visible appearing of Christ is the great hope of the church. (Acts 1:11.) One of the glorious encouragements in his coming is that we are to be received by him and live with him forever. It will be glorious to be forever with him, whom we love.

“And whither I go ye know.” This was puzzling to them. He seems to mean that he had already told them that he was going by the way of death and resurrection. He had frequently spoken of it.

Thomas spoke up and said, “How can we know the way when we do not know where you are going?” Jesus in reply instead of furnishing a guide book says, “I am the way,” or in other words, “Trust in me; give your life into my keeping. I will take you to the house of many mansions.” Thomas was a doubter (John 20:26). The only hope for a doubter is to implicitly trust Jesus. He said he was the truth. It takes truth to bring us to God. “The life.” He is the absolute life; all life is derived from him. Thus he becomes to us the way to God, because he writes the law of truth upon our hearts and gives us that supernatural power called eternal life, which enables us to walk in truth, which sets us free and fits us for the mansions in heaven. This not only means that Christ is the way by which we come to heaven, but the preparative, making us meet for heaven. “If he speaks of purity of heart, we know that he is pure; if he commands us to love one another, we know that he is love.” He is our pattern of living, and our life power to help us come up to our pattern.

It makes all the difference in the world as to whether a person trusts Jesus or not. Without this trust he is not in the truth but in error; he has no spiritual life, but death. He is in the way of death and error, that leads away from God.

Verse seven means “If ye had been personally acquainted with me, ye would have known my Father also.” We can not become personally acquainted with the one and not know the other.

Henceforth in the richer experience of Pentecost they were to have a more intimate acquaintance with God.

Philip now takes up the conversation, saying, "Lord show us the Father and we will be satisfied." The same wish has given birth to the worship of idols: a mistaken idea which would make religion materialistic instead of spiritual. It is only when we awake in the spiritual likeness of God that we shall be satisfied. Therefore Philip was mistaken when he thought that he would be satisfied if he saw God in material form. The Father is shown to the soul by faith, not to physical vision. Bernard says, "I have seen the Father in thee, Jesus my Lord. For in thee my faith has a Christ enthroned *with* the Father, come *from* the Father, zealous *for* the Father, bowed *under* the Father, and—oh love! once hanging on the cross *apart from* (forsaken by) the Father."

Jesus says that all that he had done was the direct work of the Father, acting through him. And so he tells Philip, as he had told the Jews, to believe him because of his works. (John 10:38.)

He states the exalted privilege of believers, to be able to do greater works even than he had performed. This is certainly the true relation of faith and works. Faith blossoms out into good works. But how we ask is it possible for the believer to do greater works than did Jesus? We answer that the believer is to do works greater in *quantity*, not in kind or quality. Jesus healed the sick, raised the dead, and regenerated sinners. There are no greater works than these in kind. The only greater works possible consist in getting more people converted and entirely sanctified. Peter saw more saved in his ministry in one day,—at Pentecost, probably than Jesus in all his ministry. By the departure of Jesus to his Father the Pentecostal baptism was made possible and through this the mighty evangelizing power of the church. He was going to his Father only so far as his bodily presence was concerned. He was to be with them invisibly and spiritually.

He now makes a great promise that has encouraged millions to pray. "Whatsoever ye shall ask the Father in my name that will I do." How many have tried to explain this promise away and make it mean little or nothing. What does "asking in his name" mean? That is the question. To do business in one's name is to be backed up by that person and do business for him.

A bankrupt may have no credit of his own but may be able to do business in the name of a friend, who has money. Or an agent may do business for a firm in their name. Those who have given themselves wholly to Jesus and are living only for his glory can do business in his name or for him. When we are living only to promote his glory and extend his cause, we can ask anything for this purpose. The Spirit will inspire our prayers and teach us for what to pray. It glorifies God to answer such prayers. A man who lives to glorify God, will seek to glorify him in his praying. Such praying will be never amiss.

Regeneration is a great experience. A regenerated soul loves Jesus, his Saviour. "The fruit of the Spirit" by which he was regenerated "is love." He loves everybody but especially Jesus. Jesus says here to his disciples, "If ye love me ye will keep my commandments" (Rev. Ver). John puts the same truth in another form thus, "Whosoever is born of God doth not commit sin." (I John 3:9.) This is the first degree of grace. And yet how many say it is impossible for a child of God to keep his commandments! Some have opposed the idea that an entirely sanctified man can keep the divine commands. *But Jesus says all that love him will keep his commands.* This as we see by the next sentence, is the preparatory degree to entire sanctification. We are not candidates for entire sanctification—the "other Comforter"—until we have been living in the first degree—regeneration—where we keep his commands. So we see the two degrees of grace clearly taught in this verse. Whedon says, "Preparatory to the reception of the Comforter, they were to come into full union with Christ by a love evinced by obedience. Hence this verse is not to be torn from its connection, but is to be viewed as conditional to the promise that follows."

"And he shall give you another Comforter." The word Comforter means an Advocate—one who stands by us to furnish aid. Here again we see the two great blessings of salvation taught. These disciples had the first blessing in having Jesus as their Comforter. Now they were promised the gift of the Holy Spirit as "another Comforter." Jesus comforted them in their regenerate life. They had shown their love for him by keeping his commandments. Now he promises *another* Comforter. No one is a can-

didate for the purity of heart, which comes from having the other Comforter unless he has been loving Jesus and keeping his commandments. A truly regenerate soul is very speedily led into the blessing of heart purity by the Holy Spirit. Notice how the commentators here recognize the two works of grace. "The promise of the Comforter is made on the supposition that the disciples loved Jesus and obeyed him; so that it can not relate to that communication of the Holy Spirit by which divine life is first communicated and the sinner is regenerated. For repentance, faith, love and obedience flow from this as their source, or as effects form cause." "The prayer of the Son, the ever-living Intercessor consists in his wish and will ever going forth, that the work of redemption may be accomplished by the power of the Father, in all its fulness and glory." (Whedon.) "The consummated work of the Spirit is Christ formed in the believer, or, what expresses the same idea, it is the believer having reached the perfect stature of Christ." (Godet.) The Comforter can not abide in and comfort us with sin in us.

Verse 17 again clearly marks out the two blessings. In this verse the Comforter is called "The Spirit of Truth," because he uses the truth as his instrument in strengthening, guiding, liberating and sanctifying. (John 8:32; 16:13; 17:17-19; I Cor. 2:4; I Thess. 1:5.) We learn from verse 17 that the Holy Spirit is as truly a person as was Jesus. He is not called *it*, but *He*, and *Him*.

Notice in what respect they differed from the world. The unregenerate world did not receive, see or know the Holy Spirit. But these disciples knew him. They certainly were saved men. How any one can assert that they were unsaved at this time is a mystery to us. It reflects on either their intellect or honesty. Only regenerate people like these disciples can receive the Holy Spirit. Regeneration is therefore an experience prior to entire Sanctification.

He already dwelt *with* them. But Jesus declares he should be *in* them. Here are the two degrees of salvation.

We have here a sufficient reply to those people who say that at "conversion" we receive the fulness of the Spirit. Notice here were disciples who had been endowed with power to cast out

devils, heal the sick and preach the Gospel, and who were already acquainted with the Holy Spirit and yet to these he points out what Archbishop Hare calls "The higher gifts of the Holy Spirit" Abbott says of the Holy Spirit, "So he is ever with the church and the individual Christian only when they wait and watch as the Apostles waited and watched before the day of Pentecost" Brown says, "Our Lord by using both the present and future, seems plainly to say that they had already the germ of this great blessing." Our readers will see that in faithfulness to the text, the commentators make great concessions in favor of the two blessings.

THE FIRST AND SECOND PERSONS OF THE TRINITY COME TO DWELL IN OBEDIENT SOULS. Vs. 19-25.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

Jesus was going away. He had said he was going to prepare a place for his disciples and therefore, they were not to be troubled. But not only was this a cause for their not being troubled but he also tells them in order still further to console them, "I will not leave you comfortless." The word comfortless in the Greek means *orphans*. The Rev. Ver. translates it "desolate." He was coming to them in the incoming of the Holy Spirit. A child of God who does not go on and seek the baptism with the Holy Ghost is an orphan indeed. This spiritual coming of Jesus is not the same as the personal coming spoken of in Acts 1:11.

In a little while he would be gone from the vision of the world, but he would be spiritually seen by his disciples, and they should have resurrection life because he had arisen.

He refers to the day of Pentecost thus, "At that day Ye shall know." Abbott says, "Each soul has its Pentecost when his spirit first learns the meaning of Christ's promise in this chapter." "I in my Father and Ye in me and I in you." What a wonderful mingling of fellowship. The Pentecostal baptism gives a surety to us of the fellowship of God that is beyond all peradventure of doubt. The soul may have by the indwelling of the Spirit, a knowledge of the doctrines of Christianity better than any study of systematic theology or evidences of Christianity no matter howsoever excellent they may be. It may have a knowledge that does not depend upon argument.

We notice in verse 21 the two conditions: to *have* the commandments of God and to *keep* them. These are two entirely different matters. Here we have the same teaching as in verse 15. We learn one of the traits of the regenerated, is they keep the divine commands. This is another way of saying that they do not commit sin.

Jesus says he will manifest himself to those who thus live. He is speaking here about manifesting himself in the second blessing or crisis and is not here speaking of the experience of regeneration. "Christ is here speaking not of the condition on which men may become disciples; he is instructing his disciples in pointing out the condition on which each one may come into a higher spiritual experience of their Master's love and spiritual presence." (Abbott.) Verse 21 teaches that a man who continues true to God in his justified life is not only a candidate for heart purity, but will be led of God into that experience.

Thomas (Vs. 5) and Philip (Vs. 8) having spoken, Judas now interrupts with a question. He was the author of the Epistle of Jude. He could not understand how Jesus would manifest himself unto them, as he did not to the world. Jesus was trying to lead their minds from carnal to spiritual notions of religion and it puzzled them.

So Jesus explains still further. He says as he had already said in verses 15 and 21 that keeping his commandments is the

basis of living with and seeing him. He said that God would love such a person and that he and his Father would make their abode with such a person. To abide means more than occasional visits. This is an entirely different experience from the "up and down life" we hear of from so many professed Christians. It is beyond Christian babyhood. He, who is content to remain in a state of initial holiness will never know what *abiding* means. Mr. Wesley makes it mean more than justification. He says in his comment on this verse, "Which implies such a large manifestation of the divine presence and love, that the former in justification is as nothing in comparison of it."

"These things I have spoken unto you, being yet present, with you." They had as yet only a partial acquaintance with Jesus (Vs. 9) while he was on earth. Like Christians of to-day they did not get fully acquainted with Jesus at the first. After his departure the Holy Spirit would come and complete the acquaintance or rather intensify it and make it more real. Verse 26 shows that there was to be another epoch in their experience. They did not "get it all" when they first knew Jesus.

THE SANCTIFYING SPIRIT BRINGS TO THE HEART,
COMFORT, PEACE, COURAGE, JOY AND
PURITY. Vs. 26-31.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Jesus is our elder brother as he is about leaving the world he left a legacy not merely to his immediate disciple but to all his followers of every age. It was his peace. No follower of his has any right to be without it. It was *his peace*—the same kind of peace that he had in the midst of sorrow, opposition and trial. We may have it under like circumstances. This is the normal, usual experience of all his followers—not always ecstasy but always peace. How thankful we should be that he did not give this as the world gives it. The etiquette of that day required the salutation “Peace be with thee.” It was often given when men did not mean it. Jesus not only says it but he means it, and we really get it.

“Let not your heart be troubled.” He thus gets back to the admonition of verse 1. Perfect peace is the result of the Pentecostal blessing, received when we obtain our Pentecost. So we find he does not require us to be free from heart troubles without furnishing the remedy for it.

He then shows them that if they love him they will rejoice to have him go to his Father. Had they understood all that departure meant they surely would rejoice. It meant the preparation of mansions for them and the outpouring of the Holy Spirit. If we understood eternal things as they are we should rejoice when our friends go to heaven, because they are so fortunate as to have gained heaven. In the flesh he had passed through a season of humiliation. Now he was going to the courts of heaven. The church rejoices to-day that our Elder Brother is in heaven.

He now fortifies them for the trial, which his crucifixion and death would bring to them. He tells us things in prosperity to prepare us for adversity and trial. Nothing happened to these disciples that had not been foreseen by Jesus. For all emergencies he had made provision. It is so with us. Nothing comes to us that the Lord has not foreseen. He was about through with his instruction. For Satan was coming to test him. But Satan would find nothing in him to respond to his temptations.

Jesus said, “The prince of this world cometh.” Satan is indeed the prince of this world, for this world is obeying him. He was about to test Jesus severely in Gethsemane and at Calvary. “Hath nothing in me.” Wesley comments on this thus: “There

is no guilt in me to give him power over me; no corruption to take part with his temptation." All holy men and angels are like Jesus in this respect there is nothing in them to respond to the temptations of Satan. Their temptations are all from without. Their hearts have no tendency to sin. Wherever there is sin in the heart, the devil claims it as his, for sin is the work of the devil. He could tempt Jesus but was powerless to make him yield. Temptation is not sin. We shall be tempted. If we could not be tempted we should be above Jesus. "Even so I do." He seems to mean "I suffer the humiliation of the cross, the buffeting of Satan, that the world may see my love for the Father." Jesus endured hardness in order to glorify God. Every disciple too may glorify God before the world in the midst of temptation and trial.

So they all arose from the supper table where this discourse had been given.

CHAPTER XV.

PARABLE OF HOLINESS AND ITS FRUITS.

The Two Distinct and Separate Experiences, Regeneration and Entire Sanctification Unmistakably Shown in the Symbol of The Vine and Its Branches. Vs. 1-3. Entire Cleansing Results in This "More Fruit"—Abiding in Jesus, Successful Praying, Glorification of God, Keeping the Commandments, Fulness of Joy, Love for the Brethren, Hatred From the World, and a Co-Partnership With the Holy Spirit in Testimony. Vs. 4-27.

THE TWO DISTINCT AND SEPARATE EXPERIENCES, REGENERATION AND ENTIRE SANCTIFICATION UNMISTAKABLY SHOWN IN THE SYMBOL OF THE VINE AND THE BRANCHES.

Vs. 1-3.

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

Jesus chose the lowly grape-vine as an illustration of the relation between himself and his church. This is the only place in the New Testament where he tells of the relation of himself and disciples. It is thought that as he and his disciples went out from the Paschal supper, that he noticed a vine clinging to the wall of some house or on a trellis, and so called the attention of his disciples to it, to illustrate these vital truths. Jesus is the *true* vine. The grape vine is only an emblem. All nature in the same way reveals and represents God.

The figure of the vine is not new here. It was frequently used in the Old Testament, where the church is likened to a vine which the Lord brought out of Egypt and planted in Pales-

tine and expected fruit from it. Jesus is the true vine—more closely related to his followers than even the church.

In verse 5 he explains the figure, so that we are not straining any truth. He says, "I am the vine. Ye are the branches." Here he says his father is the husbandman or the one who cares for the vine. With such persons interested in us, it does look as if we could amount to something in bringing forth fruit.

The relation between a grape vine and its branches is one of life. The branches grow out *from* the trunk. The same sap that that is in the vine is in the branches. This shows us that if we are branches in Christ we have spiritual life. In other words we are born from above and are partakers of the divine nature. This comes not through morality, baptism or church membership. It is a new creation.

There has been an unscriptural notion in the world for a long time, viz., that if we are once in Christ we are all right. We may sin but that does not forfeit our sonship. As long as we have faith we are saved no matter what our lives may be. But there are two different kinds of faith—that of the head, and that of the heart. The way to tell whether we have the saving faith of the heart is to see if we have the fruit in our lives. If we have not "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (Gal. 5:23-24), we do not have the faith that saves.

Another error often advocated is, "once in grace always in grace." But Jesus says, "every branch in me that beareth not fruit, he taketh away," as the vine-dresser prunes away useless branches. Every branch bears fruit. When it ceases to bear fruit, it is dead and hence is taken away. In verse 6 he says such branches are destroyed.

"He purgeth it." *The Revised Version* renders it, "He cleanseth it." Here we have the second work of grace clearly shown. This purging is not the regeneration of sinners but the cleansing of Christians. It is not reclamation of backsliders, as some holiness fighters have asserted. It is the cleansing of those who are so really and truly Christians that *they are already bearing fruit when cleansed*. This can not be asserted either of a sinner or backslider. It is the cleansing of the children of God.

Geike says, "Will cleanse away all that hinders your progress in grace." All Christians know that it is the native disposition, the carnal mind that hinders our progress in grace. Adam Clarke says, "He, who brings forth fruit to God's glory, according to his light and power, will have the hindrances taken away from his heart, for his very thought will be cleansed by the inspiration of God's Spirit." This is the same experience to which reference is made in John 13:10 and 14:15-16. Bengel says, "The second operation, the purification of the branches, has in view true believers, who really live in Christ through the Holy Spirit. It is intended to cut off all the shoots of their own life, which may manifest themselves in them and which would paralyze the power of the Spirit. The knife of the Divine Dresser of the vine either cuts off sinners or cuts off sin. "If thou wilt not endure that which is evil in thee be taken away, thou must endure being taken away thyself." All these commentators have hit the spiritual meaning in spite of their misapprehension of the symbol. Jesus was not referring at all to pruning away branches. He cuts off backsliders. He cleanses Christians. He refers to another process called bleeding the vine to let out the infected sap. McClintock and Strong in their Encyclopedia under the article, "Vine," says this: "The purging of the vine is effected by making incisions in it with a knife, which requires to be done with great skill and delicacy. In this way the infected sap is drawn off, and the diseased vine, which otherwise would die, is preserved. This is what is called bleeding the vine."

Fruitfulness is the antecedent of purification and purification is necessary to greater fruitfulness. "Now ye are clean through the word which I have spoken unto you." He did not include Judas for he had gone out. (John 13:30.) They were outwardly clean, for regeneration makes a clean life. It is a great experience. It keeps from the commission of sin. Jesus had told them just a few minutes before in Chapter 13:10 that they were clean all but what the second washing would do for them.

Cleansing he said came through the word. The word is an instrument of cleansing. This is everywhere a Bible doctrine often expressed. See Psalms 119:9; 2 Cor. 7:1; 2 Peter 1:4. Believing his word they had received the washing of regeneration

(Titus 3:5) and could lead—as all regenerate souls can—an outwardly clean life. Abbott renders it, “You are already cleansed from past sin through your acceptance of and obedience to my word, but you are not to imagine that my work is done when I depart and cease visibly to be with you.”

ENTIRE CLEANSING RESULTS IN THIS “MORE FRUIT”
 —ABIDING IN JESUS, SUCCESSFUL PRAYING, GLORIFICATION OF GOD, KEEPING THE COMMANDMENTS, FULNESS OF JOY, LOVE FOR THE BRETHREN, HATRED FROM THE WORLD AND CO-PARTNERSHIP WITH THE HOLY SPIRIT IN TESTIMONY.

Vs. 4-27.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit

should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

The first of the "more fruit" that we bear after the cleansing is the power to abide in Jesus. Very much is said in this chapter about "abiding" for that reason it has been called "the Abiding Chapter." See verses 5, 7, 10. To abide means more than to make occasional visits. It means a permanent home. There are a great many of God's children who bear little fruit because they do not constantly abide in Him. Sin in the heart hinders them. It is worthy of note that the grape vine bears all its fruit on the branches. And Jesus bears his fruit in this world in us, his branches. Angels have not the privilege of bearing fruit as we have.

He says, "Abide in me and I in you." He abides in us through the incoming of the Holy Spirit. He is like a good housekeeper, he will not dwell in an unclean house. He will make some visits and be with us a while but if we refuse to let him clean the house he will leave us. The disciples already knew the

Holy Spirit (Chapter 14:17), but he had not yet come in to clean the temple—to get rid of the infected sap—and remain a permanent occupant.

He reminds them in verse 5 that separated from him they could do nothing. All works of morality, ritualism, etc., will amount to nothing if we are not branches in the vine.

“If a man abide not in me.” There is a large class who once abode in him but are now withered, and will be lost. There is no “Once in grace always in grace.”

A second of the “more fruits” is successful praying. If we abide in him and his words abide in us, we shall ask what we will and receive it. This is a great promise. The hindrance to prayer in the case of justified people is inbred sin. It makes a discord between our will and the divine will. When we are entirely sanctified—get rid of the sour sap of sin—the friction between our will and the divine will is removed and we are in perfect harmony. Then we can pray in accordance with the divine will, and inspired by the Holy Ghost we will pray for the things God can give us.

A third fruitage is a life that glorifies God. (Vs. 8.) Much fruit glorifies him. We then have our fruit unto holiness. Nothing glorifies God so much as to have his children holy, like him. It shows to men and angels that he is mightier than sin and Satan. “It is to the honor of God to have strong vigorous, holy children, entirely freed from sin, and perfectly filled with his love.” (Clarke.) “So shall ye be my disciples.” A disciple means a learner. We can not learn much from Christ unless we abide in him.

It is wonderful to hear him say in verse 9 that he has loved us “as the Father loves him.” Is not this wonderful to think that Jesus loved us so? Therefore he wants us to continue (or abide Rev. Ver) in his love. It is by keeping his commandments. This is the same as not committing sin. We shall never get to any height of grace in this world where we shall not need constantly to be on the alert to know the will of God. We shall lose all the divine love we possess, if we are disobedient. He holds himself up as a model. Keep my commandments even as I have kept my Father’s commandments. He means that if he has kept his

Father's commandments so can we. Of course God does not expect as much of us as of the man Christ Jesus.

A fourth fruitage that results from the cleansing is fulness of joy. This was the purpose of the whole parable: that his people might have the fulness of joy. For this reason he wants us cleansed and abiding in him. No one gets the fulness of joy until he has the sour sap of sin all purged out. Many followers of Jesus rejoice at times, but rejoice with trembling. Many rejoice when everything goes all right but when things go wrong their joy takes its flight. Religious joy does not depend on circumstances or conditions. It is an artesian well that flows right on, when all the surface of the earth is parched, and surface water experiences have dried up. Every Christian has joy, but only those who have had the sour sap of sin sanctified out of them, rejoice evermore and in everything give thanks. God wants a joyful church to put the world under conviction of their need. There is more conviction in a Holy Spirit inspired shout than in whole sermons on hell fire. "The religion of Jesus expels all misery from the hearts of those who receive it." (Clarke.) "One object of this address is that he may may perfect in them and us that Christian joy which is one of the fruits of the Spirit." (Abbott.) "Jesus is assured that he is not imposing a burden upon them but rather is revealing to them the secret of perfect joy." We may have this joy even in sorrow, as Jesus did. He spoke this parable just as he was going to Gethsemane (2 Cor. 6:10). Having told them of his relation to them he now tells them how to treat each other. As branches of the same vine, they should love one another. He commands it. They had been having strife just a few moments before as to the best place at the table. As sure as they got the cleansing they would love God and men perfectly. In verse 10 he tells them to abide in his love even as he abode in the Father's love. And now he tells them to love one another even as he had loved them. How can we love one another as Christ loved us? We can do it only when we are entirely sanctified and thus get rid of the sour sap of sin.

Then the question comes, if they were to love one another as he loved them, how did he love them? With what kind of love? With a love that gives itself for those it loves. There

is no greater love than that which will die for those it loves. He is going to give his life for them and all the world. He wants them to have the same love for each other that gives itself for others. St. John says, "We ought to lay down our lives for the brethren." (2 John 3:16.) Laying down our lives for the brethren does not mean dying for them only, but also living lives of unselfishness and self-denial for the brethren, just as Jesus did all through his ministry.

He here calls them friends. Disciples are called Christians three times in the Bible. But they are called saints or holy over sixty times.

The test of discipleship and friendship with Jesus is keeping his commandments. The real church of Christ is the people who keep his commandments.

Does Jesus call you his friend? He did these men from henceforth. It shows therefore that they were keeping his commandments. Friend is a nearer and dearer name than disciples or servants. These men were the *friends* of Jesus before Pentecost—were keeping his commandments and therefore they were saved men. Some have the strange unscriptural notion that these friends of Jesus were not saved until Pentecost. Shall we say they were the unsaved friends of Jesus at this time? God forbid! Jesus said, he that is not with me is against me. He had clearly told them his secrets which he had received from his Father to them. Yet some think they were unsaved. Jesus never told his secrets to unsaved men. He had kept nothing back except the truths too strong for them. (Chap. 16:12.) How gradually (as we may see by studying the Gospels) he unfolded truth to them.

A fifth fruitage is the power to keep their Christian experience. We know it is often said we are not to seek to keep our experience but to seek an experience that will keep us. This is not quite correct, for both are true. If our experience keeps us, we shall keep it. And here he speaks about the *fruit remaining*. The fruit is "love, joy, peace, etc."

He had chosen them to salvation and they did not resist the call as they could have done. This choosing did not save them. They became disciples and friends because they obeyed the call.

He chose and ordained (appointed) them for the purpose of bringing forth fruit that would remain or keep. Every Christian in this sense is ordained—that is to produce fruit that will keep. He may not be ordained to preach. As we have before said every Christian has the fruit of love, joy, peace, etc. But every Christian does not have perfect love, joy and peace. We see there are two degrees. Love which every Christian has and perfect love which the entirely sanctified have. The reason fruit does not keep is because some foreign substance gets in and causes ferment. He spoke this parable about the cleansing that they might get rid of the foreign substance—sin, and then all the fruit of the Spirit would keep.

A second part of the life to which they (and us) are called is to pray successfully. Prayer is the greatest business we have on earth. Much encouragement to pray is given in chapters 14, 15 and 16.

A second time he commands that his disciples love one another. (Verses 12 and 17.) His idea in verse 17, is I have commanded you (in chapter 13, 14 and 15) by the symbols of the feet washing and the Vine and branches to have your hearts purified that you may love one another. They had had trouble with each other (Luke 22:24) just before he gave this talk. This then is Jesus' method—get the heart purified—to enable us to love one another surely and perfectly.

Having by these symbols, the feet washing and vine shown them that they should have pure hearts in order to love one another, he now takes up their relation to the outside world. He wishes to prepare them for the fiery persecutions they, and every one else must meet who obtain the real pentecostal blessing. The worldly spirit all about us is against us. The world is a great enemy. If we are true to God it will hate us: if we are not true it will despise us. (Matt. 5:13; Luke 14:35.) He says in another place, "Marvel not if the world hate you." It would be a marvel if the world hated some kinds of religion, for they are too near like it to call forth its persecution. "Many in the visible church may be of the world: some without the visible church may not be of the world." (Abbott.) By the world is meant not this terrestrial globe on which we live, but that moral atmosphere and

spirit about us that is hostile to holiness. "It is the living, fallen unregenerate race with whom self-interest is supreme; to whom *right* is a word of feeble meaning and holiness a term of disgust." (Whedon.) Inbred sin is the essence of our enemy, the world.

In proportion to the degree of our holiness, will we be hated by those to whom holiness is a rebuke. "As the followers of Christ were to be exposed to the hatred of the world, it was no small consolation to them to know that hatred would be only in proportion to their faith and holiness; and that consequently, instead of being troubled at the prospect of persecutions; they should rejoice, because that would always be a proof to them that they were in the very path that Jesus trod." (Clarke.) To be of the world is to be born of the flesh—to follow its lusts and shape our course after the ambitions and spirit of this world and not after the ambitions of the world to come. "The more we resemble him the greater enmity will proud and ungodly men feel towards us." (Scott.)

We have another proof that these men were saved before Pentecost in verse 19, "I have chosen you out of the world." The word church in Greek means "the called out ones." These were his church at this time. "Therefore the world hateth you." They were far from being unsaved when the world hated them. The world hates those who leave it. Jesus calls us to nothing less than separation from the world. We are not his unless we separate from the world. The genuineness of our religion can be judged by the attitude the world takes towards us. The world can easily tell whether we belong to it or not.

So he tries to prepare them for the treatment they must meet from the world. And tells them they need expect no better treatment than he had received. Do we?

There was a cause for their treatment. It was because the world did not know God. This is the reason men fight holiness. They do not know God.

He says in vs. 24 that men are without excuse for he has come and given them light. He comes to all men. To the heathen he speaks through conscience and nature; to the Jew he spoke more clearly. Everyone who does not walk up to the degree of

light, that he has received, is a sinner. So we have a definition of sin here. It is refusal to walk up to our light. He had done great works among these Jews, and hence they had no excuse for their sin. Every sinner in the Judgment will be without excuse. He says Psalms 35:19 and 69:4 were fulfilled in their hating him without a cause. Hatred of God was not confined to that time or nation. Men everywhere because of their carnal nature, hate God.

Four times he speaks of the Comforter. (John 14:16, 26; 15:26 and 16:7.) Their consolation in the hour of persecution was the testimony to them, of the Comforter. By his coming to them at Pentecost they knew that Jesus who ascended from Olivet had got to heaven, because he sent the Comforter as he had promised. By coming to the believer in sanctifying power he testifies to the life, death, atonement and resurrection of Jesus.

Not only was the Spirit to testify but they also were to testify. We thus may become partners with the Holy Spirit in Witnessing. Testimony is not only an honor and privilege, but it is the great evangelizing power of the church. We are, when testifying, in the same business as the Holy Spirit.

CHAPTER XVI.

THE PROMISE OF HOLINESS.

A Warning Concerning the Opposition that Comes to Those Who Testify After they Have Received the Abiding Comforter. Vs. 1-4. It is Better to Live With the Abiding Comforter Than to Have Lived in the Days of the Visible Christ. Vs. 5-7. The Holy Spirit is the Great Power in Carrying on the Work of Salvation. Vs. 8-11. He Will Give Light and Instruction as Fast as We Can Bear it. Vs. 12-14. The Indwelling Comforter Brings Joy in Tribulation and Answer to Prayer. Vs. 15-33.

A WARNING CONCERNING THE OPPOSITION THAT COMES TO THOSE WHO TESTIFY AFTER THEY HAVE RECEIVED THE ABIDING COMFORTER. Vs. 1-4.

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

Notice the connection with the preceding chapters. He had been speaking of the abiding Comforter, and of the persecution which they should meet. In the previous chapter he closed by telling them that both themselves and the Holy Spirit, who was to abide in them, should testify of Him. We must remember the Scriptures are divided into chapters, for convenience and that there is no break in his discourse, but it goes right on without regard to the chapter division. So he was telling them (Ch.

15:27) that they and the Holy Ghost should bear witness and they must expect opposition. He had been telling them these things so that they would not be offended (stumbled) when opposition came at their testimony. There are people to-day who make the same mistake. They think they can live so holy that every one will like them, and so when they get the opposition that such living and testimony brings, they get discouraged and lose their religion. Let us make up our minds that we must "face a frowning world." Persecution winnows out the chaff. Jesus makes his service seem rigorous to the carnal mind. He did not wish to be followed by a half-hearted crowd. An impostor would have pictured an easy delightful service with no hardship. The disciples after they got the Holy Ghost at Pentecost found this warning of Jesus true, and thus they proved the truth of the Christian religion. If we have any doubts to-day that "all that will live godly in Christ Jesus shall suffer persecution," all we need to do is to live that way and we can prove it. Whedon says, "So, even in the history of Christendom, a church in form, yet apostate in spirit may expel from its communion those who are in spirit and truth the purer and the truer church. But happily, often even from the communion of the excommunicated, there returns a blessed influence to purify and regenerate more or less the dead organism that expelled them." And all this because "the carnal mind is enmity against God."

Many a time apostate churches have thought they were doing God's cause a great favor in expelling holy people, whose spiritual status they could not understand. Saul of Tarsus really thought he was building up the kingdom of God, when he was really pulling it down. We may say of holiness fighters what Jesus said of his murderers. "They know not what they do." A good many think holiness work is fanatical and ought to be put down, simply because it is counter to public opinion. A great mass of people judge of a thing, not on its merits but on the opinion of the majority of the members of society.

He gives the reason for this opposition thus: "Because they have not known the Father." As Wesley says in his comment, "This is the true root of persecution in all its forms." Why do many church members fight holiness? Because they are not liv-

ing in a regenerate state—are not converted. “It is an invincible proof of the truth of the Christian religion that Christ foretold exactly whatever was to happen to himself and to his church: and that his church, being opposed by all the powers of the world, should yet triumph over them all by the sole strength of the Spirit and the Word of God.” (Quesnel.)

Jesus tells his disciples here that his revelation of truth had been gradual. “These things I said not unto you at the beginning.” At the beginning he did not say anything about the Comforter and the persecution they must meet. He revealed now two classes of truths—the personality and work of the Holy Spirit and the persecution they must encounter. They could not have endorsed or understood these truths at all when they first became his disciples. We are all in school and God does not bring the truth before us any faster than we are qualified for it. (See verse 12.) He had already been telling them of the necessity of daily cross-bearing. Now he unfolds more clearly what he means.

IT IS BETTER TO LIVE WITH THE ABIDING COMFORTER
THAN TO HAVE LIVED IN THE DAYS
OF THE VISIBLE CHRIST.

Vs. 5-7.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

How sorrow blinds our eyes to the actual condition of things. Sorrow hides the heavenly light in which we should view all things. We sorrow for our friends, and sometimes carry it to such an extent that we forget that they are blessed and are living in the light of heaven's eternal day. We forget their gain, in looking at the magnitude of our loss. The thoughts of these disciples were on the world of opposition in which he was leav-

ing them, and not on the world of glory to which he was going. But when he finally ascended from Olivet, they had gained the victory and returned to Jerusalem in a joyful spirit. (Luke 24:52-53.)

It was now better for them to have him go. There were truths that they had to learn, which could be learned only by his being present. There were truths *now* for them to learn that could be learned better by his absence. The Holy Spirit was now to be their teacher. We learn from this that it is better to live in the dispensation of the Holy Spirit than to have lived on earth when Jesus did. "The Comforter will not come unto you." The Holy Spirit had come to a few (prophets, priests, kings) to qualify them for their office. But now he was coming (after Pentecost) to the disciples and all believers who should tarry, pray and receive Him. (Acts 2:17-18.)

The Word translated Comforter is *Paraclete* in the Greek. "It commonly signified 'One who is summoned to the side of another' to aid him in a court of justice, and was particularly 'an advocate' or 'pleader', not one who 'encourages or comforts'. The idea of pleading, arguing, convincing, instructing, convicting, is prominent in every instance in the Gospel." (Lightfoot.) With the prophecy of persecution comes the assurance of One who would be with them to stand by them. It is so with us to-day. If our testimony stirs up the carnal mind we shall have One with us to fight our battles.

THE HOLY SPIRIT IS THE GREAT POWER IN CARRYING ON THE WORK OF SALVATION. Vs. 8-11.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

In verse 8 as well as in Chapter 15:26 the Holy Spirit is called *He* not *it*. Some people look upon Him as only an influence. He is as truly a person as the Father or Son.

Here we have the twofold office of the Holy Spirit described.

In verses 8-11 Jesus tells of his relation to the unsaved world. In verses 13-14 he describes his relation and office to the church. He convicts every man born into this world, in Christian or heathen lands, shining in greater or less degree into their hearts and making them feel their guilt. In Christian lands men are guilty of rejecting the historical Christ. In heathen lands he convicts them for rejecting the essential Christ (John 1:9), whose light shines on them and whose atonement is so efficacious as to make salvation possible to every honest heathen.

He reproves or convicts the unsaved world of three things: *Sin*, because they believe not on Christ. The latter is the only way out of sin and its punishment. The soul who refuses to accept Jesus can escape neither sin nor its consequences. Hence he is condemned, when he might have been acquitted if he had believed on Jesus. He ought to be condemned, who refuses the only way of escape. The Spirit shows men the heinousness of sin, makes them feel their guilt and see that Christ is the only way of escape. It is a terrible thing to reject Jesus Christ.

“Of righteousness.” Righteousness means rightness. This is a state of freedom from sin. (See Dan. 4:27; Rom. 6:18-19; 1 Cor. 15:34.) The Holy Spirit convicts men of sinning—breaking God’s law. He convicts also of righteousness—shows them that they ought to be right. The first (guilt) is blotted out when they come to God for forgiveness. The second element of conviction (for lack of holiness) is not fully done away until men are sanctified wholly. “Righteousness is primarily rectitude, uprightness, perfectitude of character.” Every sinner feels his need of holiness, which is nothing else but being right.

Why did Jesus say the Holy Spirit convicts of righteousness “because I go to my Father?” For this reason, Jesus the perfect pattern of righteousness was to be removed from the sight of the world. They could no longer see in him, the example of what they should be, and so the Spirit would put in their hearts the standard of holiness and make them see what they ought to be. Whedon paraphrases it thus: “That is, I go through the great work which both evidences my righteousness and wins my right to bestow justification, sanctification and eternal life on all who believe in me.”

Of judgment because the prince of this world is judged. The correct translation is "The prince of this world has been judged." (Rev. Ver.) Satan, the prince of this world (John 12:31) has been cast out of heaven, because of sin already. (Luke 10:18; Jude 6.) And the Holy Spirit will keep in men's thoughts a fearful looking forward to the Judgment Day, when all those who sin will meet with the same fate. The word translated Comforter means Advocate also. To the believer he is an Advocate to fight our battles. To the unbelievers he is the prosecuting Attorney at the bar of conscience to convict of present sin, needed righteousness and approaching judgment.

JESUS GIVES LIGHT AND INSTRUCTION AS FAST AS WE CAN BEAR IT. Vs. 12-14.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

See how gradually Jesus had led them from the day when he said: "Follow me and I will make you fishers of men." Gradually he had unfolded his approaching crucifixion. Gradually he had told them of the treatment they must expect. And little by little he had taught them concerning the gift of the Holy Spirit. For the same reason he can not tell us all of the deep things of God when we first believe. We can not bear them. If the Spirit should reveal the depths of the carnal mind at the time we were seeking pardon for our sinful *acts*, we would be completely discouraged. We could not bear it.

Notice again the number of times (six) he uses the third personal pronoun, in verse 13 and in verse 14 it is used twice. No good Bible scholar will apply the pronoun *it* to the Holy Spirit. He is a person—not an influence.

When the Holy Spirit came, he would guide them into all the truth as it is in Jesus, for his office work is to reveal Jesus. He

does not speak independently but in connection with the other two Persons of the Trinity. Whatsoever he heard he would speak. (Vs. 13.) This teaches that the Holy Spirit reveals the will of the Godhead. Dr. Hodge calls him "The executive of the Godhead."

The Holy Spirit is a revealer of spiritual things and events. Just as he reveals to the impenitent the future Judgment, he reveals to the believers the certainty of the Second Advent of Jesus. Eminent saints have testified that just before great furnace trials they have been fortified by special presentiments and preparation by the Holy Spirit.

He gives one of the proofs whereby we may know that he is in us. He will glorify not himself but Jesus, and beget in us an earnest desire to glorify Jesus. Any experience that draws our minds away from Jesus is not of the Holy Spirit.

Another office of the Holy Spirit is to reveal to the believer— not new truths but to reveal to us in our advancing experience the relation of death and the atonement of Jesus to our own individual experience. Any blessing or revelation after we are entirely sanctified that does not reveal more of Jesus is spurious.

THE INDWELLING COMFORTER BRINGS JOY IN TRIBULATION AND ANSWER TO PRAYERS. Vs. 15-33.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the father himself loveth you because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

The three persons of the Holy Trinity are mentioned in verse 15. Jesus tells the disciples that he is going away for a time, or rather that he would disappear for a little time in the tomb for three days and then would reappear to them. This statement mystified them, and made some of them query as to what he meant. He had told them in John 14:19 that the world would lose sight of him, but now when he tells them that they too would lose sight of him, they are puzzled, and asked the meaning of his statements. When we do not understand the words of Jesus, it is the best thing for us to ask others and talk with others. Let us never read the words of Jesus without trying to understand them. How much Bible reading there is to no purpose!

So Jesus knew of their questioning and took up the matter with his frequently used expression when he was about to utter some unusually weighty truth thus: "Verily, verily," or "Amen, amen." "Ye shall weep and lament." He spoke this evidently concerning their feelings when they saw him hanging on the cross. (Luke 23:27-28.) On the other hand the world would rejoice at the very event that caused them to weep. The world would rejoice because they thought they had got rid of him.

But the sorrow that they felt at his death would be forgotten at the joy of his resurrection. Their soul travail would be followed by gladness. Consequently he encourages them by saying "I will see you again." He would see them after his resurrection. He would also see them when they were baptized with the Holy Ghost at Pentecost, although not with the natural eye. The joy of Pentecost would more than compensate for their sorrow. And it would be a joy that no man could take from them. They would lose their sorrow (Vs. 20) but never their joy.

"In that day" (Vs. 23). This was not the day of the resurrection, but the day of Pentecost; after the descent of the Spirit. In that day they would not have to be asking questions for information, such as they had been asking in verse 17. There are two askings in verse 23. There are two different Greek verbs here. The one in the first part of the verse means to ask for information as they had been doing in verse 17. The other in the last of the verse means to make request in prayer for certain objects; asked for in the name of Jesus. See comments on John 14:1-18, for explanation of the phrase "ask in my name." We like the (correct) Revised Version. It renders verse 23 thus, "If ye shall ask the Father anything, he will give it in my name." He will give it for the sake of Jesus.

Hitherto they had not when they prayed plead the promises for Jesus' sake. They had used the old forms of prayer—much as the Jews of to-day do.

They had joy before. As all justified souls have. But there is a fulness of joy that comes with the abiding Comforter. Joy is the experience of regeneration. Fulness of joy is the experience of entire sanctification, which comes when the Holy Spirit comes in his fulness. He says still further I have been speaking

to you in parables hitherto, but the time will come when I shall no more speak in parables. He has been obliged to speak in figures in order to get the truth before their comprehension. He had given them the parable of the Vine and the branches and (Chapter 15) also the feet washing in the former part of this discourse (Chapter 13:3-17). But the time was coming when that would be no longer necessary.

Again he speaks of the Day of Pentecost as "that day." (Vs. 26.) When the Pentecostal baptism had fallen upon them they might pray in his name and receive answers to their prayers. "I say not unto you that I will pray the Father for you." He will not need after Pentecost to pray for them as if they were unreconciled to God. He did not need to act as mediator.

If we love Jesus, the Father will love us. (Vs. 27.)

It is impossible to understand verse 28 without believing that Jesus taught that he was divine. Bruce says "It asserts doctrines utterly incompatible with a merely human view of Christ's person, and makes his divinity the fundamental article of the creed." The modern Unitarians try to explain it away. But his disciples now begin to understand him as claiming divinity, and they say (Vs. 29), "Now speakest thou plainly. Now we are sure that thou knowest all things." They thought so because he had read the thoughts of their hearts. They thought his former allusions were only parables. "They commended him so warmly for this word as to make it appear that they had been much dissatisfied with his references to a violent and humiliating doom. Much there is of this faith which is simply disguised unbelief. Men toss aside all those utterances of the word, which do not chime in with their own preconceived theories, and lay hold of something which they imagine, well expresses what they want to believe." (Bowen.)

They had a faith which could not stand testing. They believed in his divinity, as seen in verse 30. But the hour of danger and trial requires a different faith, something more than faith in a creed. So he told them the hour of testing would come, when they would be scattered, leaving him alone. But he would not be abandoned, for his Father would be with him.

Now we learn the object of this discourse given in chapters

13 to 16. It was that they might have peace through trusting him. "Our faith is not to spring from justification by faith, nor from sanctification by the Spirit, nor from the most thrilling promises, nor the most joyous hopes; but from Christ the fountain" (Cumming). Peace is the normal state of every heart that has experienced the cleansing of the Spirit mentioned in these and previous chapters. All the words of Jesus were designed to bring peace.

He tells them plainly that they would have tribulation, but peace in the midst of it—a seeming impossibility. (Rom. 5:3; 2 Cor. 4:8-9.) But like cold water in a thirsty land he lets fall these words, "Be of good cheer." The reason for this is that the world is not an invincible enemy for he has overcome it. And if we have Christ in us, he can overcome the world through us. That is the way we are to live.

CHAPTER XVII.

PRAYER FOR HOLINESS.

Christ's Intercessory Prayer for His Disciples, That They May be Kept, Sanctified, United, and Glorified, and That Through Their Sanctification the World May be Reached. Vs. 1-26.

CHRIST'S INTERCESSORY PRAYER FOR HIS DISCIPLES,
THAT THEY MAY BE KEPT, SANCTIFIED, UNITED,
AND GLORIFIED, AND THAT THROUGH THEIR
SANCTIFICATION THE WORLD MAY BE
REACHED. Vs. 1-26.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world and I come to thee. Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy

name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them the name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

This prayer (as has often been remarked) should properly speaking, be called The Lord's Prayer, because he offered it. While the prayer in Matt. 6:9 and Luke 11:2 should be called "the disciple's prayer" because it was given for the use of his disciples. It is a prayer for all disciples of all ages of the world (Vs. 20). It takes in the reader of these lines as truly as the eleven for whom he prayed.

Jesus in the previous four chapters had been addressing his disciples, and now he turns from them to pray to his Father. He addresses his Father as easily and naturally as he did his disciples. He had been talking to them and now he prays for them. He thus closes his sermon with prayer. It is a good practice for preachers

and teachers to close their sermons and addresses with vocal prayer. It helps rivet the truth. Notice in chapters 13, 14, 15 and 16 he had been showing them their need of entire cleansing by the symbols of the feet washing, and the Vine and the Branches. Now he finishes these discourses with a prayer for their entire sanctification. This is the central petition of the prayer (Vs. 17). This wonderful prayer takes hold of heaven and earth. It shows that we have a Jesus who interceded for his disciples while on earth—the same, who is interceding for them in heaven.

He had told them several times in the preceding chapters that whatsoever they desired, when they prayed, should be granted, and now he prays for their sanctification. Can any one believe that his own prayer could not be answered? If these disciples could not be sanctified then Jesus made a mistake in praying for their sanctification. Melancthon says "There is no voice which has ever been heard, either in heaven or in earth more exalted, more holy, more fruitful, than this prayer offered up by the Son of God himself." Luther says "Plain and simple as it sounds, it is so rich, so deep, and broad, that no man can fathom it. If Christ were not divine, if he were not more than a man, it were blasphemy to have uttered it." Wesley says "This chapter contains the earnest words and the deepest sense of any in all the Scriptures; yet is here no incoherent rhapsody, but the whole is closely and exactly connected."

Notice the difference in his prayer and that he gave the disciples in Matt. 6:9. There he says "Our Father" as a model for the use of the disciples. Here he says "Father." He was the Son of God in a sense that no one else ever can be. He was the "only begotten Son." We are adopted sons.

The first utterance of the prayer is (Verse 1) "The hour is come." It was the hour of all history, and from which Christian history is reckoned. It was the hour (1) of his humiliation, (2) of the fulfillment of the law, (3) of the atonement, (4) of triumph over death and hell, (5) of mercy, (6) of his glorification.

"Glorify thy Son." The crucifixion was the glorification of Jesus. This was manifest in the self-sacrifice and love manifested by the sufferer on the cross, and in the darkening of the sun, the rending of the earth, and the opening of the graves. These made

an impression on the bystanders as well as upon all ages of the world since. The divine glory shone out in the sacrifice of Calvary. And the glory of the cross is increasing with the centuries. All that he desired the divine glorification in himself for, was that he might return reciprocal glory to his Father. We ought to imitate him and desire no blessing to consume on ourselves but simply that we may glorify God.

Verse 2. Through his atonement the authority had been given him over all flesh, that is to give the light of saving truth to all men, leading to their awakening, according to John 1:9. This awakening has been given to all men, but eternal life is given only to those who have been given to Jesus by the Father, because they have believed (see Vs. 8, 20).

This awakening and salvation are given only that men may come to know God. This is the only real life there is in the world. All else is animal existence. Here we have Jesus' own definition of eternal life. It is to know God. Soul-union with God is eternal life. This is the way Jesus glorifies God—to take a sinner and so acquaint him with God that eternal life springs up in his dead soul.

Verse 3. "The only true God." Here he attacks all false gods and religious systems. In verse 3 we have the compound word, Jesus Christ. Whedon says "This is the only place in the Gospels in which the compound word, *Jesus Christ* is used." This is a mistake. (See Matt. 1:1, 18; John 1:17.) Jesus in this verse makes the knowledge of God and himself necessary to eternal life. This shows that Jesus was more than man.

Verse 4. "I have glorified thee." The Revised Version omits *have*. Jesus speaks now as if from the cross. "I glorified thee." To all intents and purposes, in his consecration and determination of mind the sacrifice of Calvary had been made. He prays by anticipation as if it were accomplished and he was already on the cross, because he knew it would be done. He had finished the work that God gave him to do. God gives all his sons a work to do. Jesus was the only begotten Son. He had a vast infinite work in the Atonement that none of us can do. But all of us, who are adopted sons have our little work to perform. God has his plan

for every man. We may do our work faithfully in our little sphere as Jesus did in his great orbit. Paul did. (2 Tim. 4:7.)

Verse 5. Jesus says here that he had glory with his Father before the world was created. No mere man could truthfully make such a statement. This is the same truth given by John in Chapter 1:1. He was about to offer himself for the sins of the world and he prayed that the eternal glory might be manifested in him in his approaching suffering and death.

Verse 6. Jesus gives us a true model of prayer. Having prayed first that God might be glorified he now prays for his disciples. We are not to pray for anything else until we are ready and anxious that God may be glorified in us. He taught us how to carry out the spirit of the prayer, "Hallowed be thy name." So we find that this prayer and that of Matt. 6:9 require first of all a desire for the divine glory to be manifest. He made the name of his Father shine among men. So must we. The remaining verses of the chapter clearly indicate that these disciples were regenerate at this time, notwithstanding the purely gratuitous assumptions of those who deny their regeneration, before Pentecost. *If these men were unsaved at this time, then no one ever was saved.* The proofs of their regeneration and justification are too strong and numerous to deny. If any one asserts to you that these men were unsaved before Pentecost, ask them to read this chapter with you, verse by verse. This verse says *they already belonged to God*, before they were given to Jesus. These men had been converted under the ministry of John the Baptist. Sinners do not *belong to God*. These men were not sinners. *They kept the word of Jesus*. That is, they obeyed him. Sin, means the breaking of the divine commands. These men did not break them. There are people today who claim conversion, who do not live as well as these men, for they say they have to commit sin.

They had eternal life, for they had been given to him by the Father. And all given to him by the Father, have eternal life. (Read verse 2.)

Verse 7. They had spiritual knowledge which comes from the experience of eternal life already given them. (Vs. 2.) It is more than intellectual knowledge. They already had according to this verse sufficient spiritual insight to recognize the spiritual, divine

nature of the Christian system. The true evidences of Christianity are in heart knowledge and experience.

Verse 8. Here we learn the course of the doctrine of the New Testament. These disciples were so spiritual that Jesus could select them as fit to hand down his doctrines to the world. They must therefore have been regenerate. Jesus would not leave his truth in the hands of sinners. It would be strange indeed if that supposition was true. "And they have received them." The Rev. Ver. omits "them" and it reads "They have received." They had received more than the words of Jesus. They received him also (See Chapter 1:12) and thus receiving they became the sons of God. They not only received his doctrines but by receiving him, they had the experience of regeneration, whereby they knew "surely that I came out from thee." There is nothing surer than the knowledge that comes from experience. The Revised Version translates "Surely" by the words "of a truth." This is the sure method of certainty, of the divinity of Jesus. They had done the will of God and hence knew of the doctrine (John 7:17). "They have believed." This is still another proof that they were regenerated.

Verse 9. Just now he was not praying for the world of sinners but for his own disciples. He prayed for the sinners when upon the cross. He was praying that these disciples might be sanctified. (Vs. 17.) *We find no prayers for the sanctification of sinners in the Bible.* The prayers, commands and exhortations to sanctification are always to the church. The prayers for sinners are always for their conversion. "What must be asked for the world is that it be converted, not that it be sanctified and kept." "He now prayed for those that loved God." (Barnes.) Whedon says "When Christ intercedes as here for the *Church* it is that it may be, as here, preserved, sanctified and glorified. When he prays for the world, it is that it may be converted and forgiven." Wesley notes that these petitions are "adapted to the state of holiness only," and that he prays for the world in verses 21-23, after he has ceased praying for believers. Notice how important Jesus considered the sanctification of the church, for he prayed for this before he prayed for the salvation of sinners. This is the true order. It always works that way. The sanctification of the church

puts it at its best in the work of saving sinners. Here then in verse 9 we have another evidence of their regenerate condition. He repeats in this verse what he had said in verse 6—"they are thine." Certainly such people were not unsaved.

Verse 10. The *Revised Version* renders the first clause, "All mine are thine." Jesus is joint owner, with his Father, of the disciples at this time. Jesus was glorified in these disciples. They were not unregenerate then. Jesus is not glorified in sinners, but the devil is. One reason that he prayed for their sanctification in verse 17 was because he was glorified in them, in a measure, but by being sanctified he was glorified in the fullest measure. "Their preservation and glorification will manifest the Son's glory." (Abbott.) As much as sin or sinful nature remained in disciples, so far it glorified Satan. Hence the need of complete sanctification.

Verse 11. They were in the world as his representatives and how much they needed purity of heart. The great desire of his heart here, before going to Calvary was to leave a holy church behind him, for this reason he says "I come to thee." He prays "Keep them through thine own name." He prays the "*Holy Father*" to keep them: i. e., to keep them in holiness. As some one says "Thus by the appellation 'Holy' Father, Christ appeals to the cleansing nature of the Father."

"That they may be one." His series of symbols and discourses began after their quarrel for position (Luke 22:24-26). He wants them kept united, and nothing but the experience of perfect love in a heart cleansed from all sin will preserve harmony among the people of God. "*As we are.*" Jesus wants his people united in perfect love, just as he and his Father are united in perfect love. There is nothing that will enable us to reach that standard except the cleansing of the heart from sin.

Verse 12. See another evidence of their being already saved. He had been keeping them in the name of his Father. A person thus kept must be regenerated. He still further states "none of them is lost." Then they must surely be saved persons, except Judas, "the son of perdition." And this was in harmony with the prophecy of Psalm 109:8. The divine foreknowledge that Judas would betray his master did not cause him to do it, any

more than the foreknowledge of an eclipse of the sun, by an astronomer causes the eclipse.

Verse 13. Jesus spoke these things (contained in chapters 13-17) in the world that they might be taken down in writing. These are more than words written by holy men. These are the words spoken by Jesus himself, that the church in all ages might have the fulness of his joy. As the cleansing of the heart and the abiding of the Comforter are the burden of these chapters, we see that this great blessing of the cleansing abiding Comforter is to give fulness of joy.

Verse 14. He had entrusted the doctrine of Christianity to these regenerate men but not to the world. He would not have given his precious doctrine to sinners. "The world hateth them." Another proof of their regeneration. He states in this verse that they were as separate from the world as he was himself. *Any teaching that they were not now the sons of God would rule Jesus out of the family of God too, according to this verse.*

Verse 15. This verse is an unanswerable argument to those who say if we should be made holy, we would be too good for this world and God would take us straight to heaven. Jesus prayed that his disciples might stay in this world. Holy people are the salt of this world. Those people who are afraid to be made holy lest they be taken to heaven, evidently do not want to go to heaven. This verse too strikes at the notion that we must retire from this world to a nunnery or monastery in order to live a holy life.

Verse 16. This verse is a repetition of verse 14. It shows again that these are saved men for whose sanctification he prays.

Verse 17. He prays that they might be sanctified through (or in Revised Version) in the truth, in order that they may be kept from the evil that is in the world, of which he speaks in verse 15. We remark concerning this petition for their sanctification. (1) It was offered for those who were regenerate. Notice the evidences of it in this chapter. (a) They had already been given to him by the Father. (Vs. 6, 9, 11.) (b) They had therefore already obtained eternal life. (Vs. 2.) (c) He had manifested the divine name unto them because they were spiritual; the world had received no such manifestation. (Vs. 6.) (d) They belonged

to God in a peculiar sense. (Vs. 6, 9.) (e) They had been obedient to God. (Vs. 6.) (f) They had that knowledge of divine things which comes from experience. (Vs. 7, 25.) (g) Christ had intrusted his truth with them as he was about to leave the world. (Vs. 8, 14.) (h) They had received Jesus by saving faith. (Vs. 8.) (i) Jesus was glorified in them (Vs. 10.) (j) Jesus had kept them hitherto from apostacy. (Vs. 12.) (k) They were not of the world, but as separate from it as Jesus himself. (Vs. 14, 16.) (l) The world hated them because they were of another world. (Vs. 14.) (m) They had already received of his glory. (Vs. 22.) If then these men were not regenerated, we know not where or in whom to look for regeneration in this world.

2. They yet had a sinful nature as manifested in their strife a few minutes before. (Luke 22:24.) Therefore they needed to be sanctified and thus have the carnal element of their nature eliminated.

3. Their sanctification was the most important subject for which he prayed after he had prayed for his own glorification. He could not die in peace until he had prayed for their sanctification. Hence sanctification is no ordinary subject. Some people think we make it too much a specialty; but Jesus and his Bible make it such.

4. This sanctification was to be through the medium of the truth—in accordance with the commands, precepts, exhortations, promises, and prayers for holiness, all through the word of God. Notice how much is said in the Bible about sanctification through the medium of the word. (Eph. 5:20; II Thess. 2:13; Ps. 119:1, 9, 11.) They were to be sanctified in the truth that they might have truth in the inward parts. (Ps. 51:6.)

5. This was accomplished at Pentecost. (See Acts 15:9.) "Consecrate them by the anointing of the Spirit to their office and perfect them in holiness by means of the Word." (Wesley.)

Verse 18. He sends his disciples into the world on the same mission for which he came, to manifest the love and truth of God and to give this life for the world. Hence the necessity of entire consecration and sanctification in order to properly qualify them for their life work. This is the first reason he offers for their sanctification.

Verse 19. The word "sanctification" in this verse is used in two senses. (1) It means to consecrate; (2) to purify. Jesus had no sin, so the first definition only applied to him. He consecrated himself by the death on the cross that he might have a purified church. (See Eph. 5:26, 27.) No Christian ought to rest until this object of his Redeemer's passion is accomplished in him. (See Hebrews 13:12.) "The word has two meanings. (1) it signifies to consecrate, to separate from earth and common use and devote or dedicate to God and his service. (2) It means to make holy or pure. The prayer of Christ may be understood in both senses. He prayed (1) that they might be wholly consecrated to the work of the ministry, and separated from worldly concerns. (2) that they might be holy and patterns of holiness to those to whom they announced the salvation of God." (Clarke.) This is the second reason why he wanted them sanctified.

Verse 20. This verse teaches that this experience of sanctification is for believers only. Sinners are not candidates for this experience. It is for laymen as well as preachers—"all those which shall believe on me through their word."

Verse 21. This is the third reason for their sanctification—Christian union. Strife (such as they had just been in) among Christians indicates the need of entire sanctification. "That the world may believe." This is the fourth reason for their sanctification. There is no experience that convicts the unsaved like holiness. A revival of holiness furnishes the very best evidences of Christianity. Christian love for the brethren is so different from anything in this world that the unsaved do not believe its possibility until they see it. Then they must acknowledge that it is not a native of this world, but must have been imported from a better world. It is the spiritual power of perfect love and not argument that will win this world.

Verse 22. The glory that he gave them was the right, power and privilege to become the sons of God. (John 1:12; 1 John 3:1.)

Verse 23. He desired their sanctification that they might be "perfected in one;" brought into the experience of perfect love, which is Christian Perfection, the result of sanctification.

Verse 24. He no more says, "I pray," but "I will." It is

his will that we should dwell with him in heaven; but it is his will that we should be sanctified first, and so he prayed for their sanctification before he expresses his will.

He wanted them sanctified for one other reason; that they might live with him in heaven, and see his eternal glory. This whole prayer begins with their regenerated condition, passes on through their future experience of sanctification (experienced at Pentecost) and climaxes in the glorification of heaven. Regeneration, sanctification and glorification are the three degrees of salvation. Some one says there are three volumes. Justification, sanctification and glorification. The first two we may read and digest here. The third volume is not yet out.

Verse 25. He calls God, his Father in verse 1; "holy Father" in verse 11 as he asks that the Spirit of holiness may be poured out on his disciples; he calls God, "righteous Father" here, as he speaks of his relation to the world as governor. Notice in this verse the three separate contrasted parties: Jesus, the disciples and the world. Therefore they were regenerated before Pentecost.

Verse 26. Jesus had declared the name of God to these disciples. "And with the name all that the name represents—the justice, the holiness, and preeminently the Fatherhood." (Abbott.) He says that he will still further declare the name of God. This he did in the baptism of Pentecost. This is the way Jacob found out the name—by the blessing. (Gen. 32:29.) The reason he would thus declare the name was that the love of God might be in them.

CHAPTER XVIII.

HOLINESS ABUSED.

The Holy Christ is Betrayed by Recreant Disciples. Vs. 1-7. The Cause of the Holy Jesus Does Not Need the Aid of Carnal Weapons. Vs. 8-10. Holy People, Like Jesus, Suffer the Will of the Father. Vs. 11. Holy People Have Often Been Misjudged by Carnal Ecclesiastics. Vs. 12-24. Inbred Sin is the Cause of Backsliding. Vs. 25-27. Verses 28 to 40 Teach the Same as Verses 12 to 24.

THE HOLY CHRIST IS BETRAYED BY RECREANT DISCIPLES. Vs. 1-7.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Jesus and the eleven disciples crossed the brook Cedron—the brook of Cedars. This was east of Jerusalem, between the city and the Mount of Olives. Across this brook David had fled from Absalom (2 Sam. 15:23). They entered the Garden of Gethsemane. Matthew says (Matt. 26:30) that they sang a hymn before they entered the garden. A lesson to us to praise God under even the

most trying circumstances. Judas who was about to betray his Master knew this was his favorite place of resort. (Luke 22:39.) So he led a band of soldiers and officers, which had been furnished by the chief priests and Pharisees, to the spot. This band was furnished with lanterns and torches. These were hardly necessary for it was the time of full moon. The Passover always took place upon the full of the moon. They might have thought that he would hide in shrubbery. The reason they took him by night was because they feared the people. John also states that they were furnished with weapons, as if he were a brigand. He keenly felt the insult. (Luke 22:52.) Holiness does not stupefy us so that we do not know when we are insulted or abused.

Jesus was not taken unawares. He knew just when and what was coming. He might have avoided it. His sacrifice was voluntary (John 10:18) otherwise there had been no merit in it. So he stepped forth to attract attention to himself that his disciples might escape.

Jesus asked Judas (John 18:4) who led the band "Whom seek ye?"

The reply was "Jesus of Nazareth." His question drew out an avowal of whom they sought and caused them to pronounce that sovereign name—Jesus.

John introduces a fine rhetorical stroke here expressing his astonishment and indignation thus, "And Judas which betrayed him was standing with them." John is amazed that Judas, so trusted by his Jesus had the effrontery and brazenness to stand there in the presence of his betrayed Master. It is the outburst of the righteous indignation of the beloved John. How true it is that the world can never hurt the cause of God until disciples betray it. Injury comes from the inside—not from infidelity on the outside.

Conscience smitten, in the presence of holy manhood the band fell backward to the ground. How will men tremble when he sits upon his throne! At the sight of his glorified humanity heaven and earth are to flee away. (Rev. 20:11.) After this exhibition of his power, they were without excuse for their misdeeds.

THE CAUSE OF THE HOLY JESUS DOES NOT NEED
THE AID OF CARNAL WEAPONS. Vs. 8-10.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

To the same question again asked, he replied that he was Jesus and requested that his beloved disciples might be allowed to depart. He thought only of their safety—not his own. He still stands between his disciples and justice in much the same manner and says, "Let these go free" and gives himself instead; and pleads in heaven the merits of his sacrifice. His disciples could render him no further aid. What a sacred thought for their remembrance, that the last thing he did before his arrest was to plead for their safety! John sees in this the fulfilment of his prayer to his Father. (John 17:12.) This was the beginning of their deliverance which was to be not merely from temporal but also from spiritual death.

The impetuous Peter drew his sword and struck off the ear of Malchus, the servant of the high priest. Malchus had probably already laid his hands upon Jesus. The sword is a carnal weapon. Christianity has won its greatest conquests—not by force of arms, but by its moral power. When it has attempted to win its way by force of arms it has always been defeated. God's people win their victories by allowing their enemies to do the fighting. God fights the battles of his people. The Reformation failed in France because, they took the sword to fight their enemies. It succeeded in Germany because Luther would not allow his military friends to draw the sword in defense of the truth but put his trust solely in God. Jesus healed the wounded servant at a word. (Luke 22:51.) But the eyes of his enemies were blinded even at this revelation of his power.

HOLY PEOPLE LIKE JESUS SUFFER THE WILL OF THE
FATHER. Vs. 11.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus told Peter to put up his sword. It was of no use to attempt to thwart the divine purpose. How many like Peter seek to fly in the face of the divine will. God permits or sends all seeming ill, that comes to us. The thing for us to do is not to seek to change the inevitable but seek to suffer with meekness the divine will. How much distress of soul would this save us, if we kissed the rod. God gives us all our cup of sorrow to drink. We can not avoid it. "In all our troubles, of which every drop is measured out, so that there is not one too many, or too few, let us meet every temptation to impatience or deliverance with our Lord's 'The cup which my heavenly Father hath given me, shall I not drink it?'" Every holy soul like Jesus must pass through his Gethsemane.

HOLY PEOPLE HAVE OFTEN BEEN MISJUDGED BY
CARNAL ECCLESIASTICS. Vs. 12-24.

12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself:

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

If we think we can live so holy that all men will recognize it, we are mistaken. Then the band took Jesus. This band was composed of three parties—the Roman soldiers, the captain and the temple officers. They were too timid to take him except when together.

They led him first to Annas, then to Caiaphas, who had prophesied that one man should die for the people. (See John 11:50.) Some have thought that John indulges here in sarcasm. The office of the high priest was a life tenure before the Jews were subjugated by the Romans. Since the subjugation, the Romans had appointed them. It looks as if John considered this appointment an empty honor.

So Peter followed the procession at a distance. "So did another disciple" says John. This is doubtless his modest way of saying that he was that other disciple. We see another instance of his modesty in John 21:24. Some people are too severe on Peter. If he had not loved Jesus, he would not have followed him at all. It was better under the circumstances to have followed him afar off than not at all, like the other nine.

This other disciple went into the court of the high priest. The translation *palace* is not correct. This court was open to the sky—the building being built in a quadrangle about it. In the midst of this court a brazier filled with burning coals gave out heat, for the night was cold. This other disciple, who was known to the high priest went out, and brought in Peter. The young woman who kept the door challenged Peter, asking if he were not a disciple of Jesus. Peter denied it; probably in order to get admitted.

Peter stood with the servants and officers warming himself at the fire for the nights are often chilly in Palestine at the time of the Passover. The trial was going on in one of the rooms of the

high priest's palace that opened upon the court. (We refer our readers to our commentaries on Matthew, Mark and Luke for comments on the phases of Peter's denial, peculiar to the other writers.)

The high priest examined Jesus as to his doctrine. Doubtless this was the first time that these two parties had met. When the high priest asked him of his doctrine, notice the reasonableness of his answer. He told him he had constantly spoken openly; had done nothing in secret. It was singular that he should be asked as to what his doctrine was, when he had been everywhere declaring it for more than two years. Jesus was reasonable in all his replies. He showed their unreasonableness, in that they were trying virtually to get him to accuse himself. If they had any charges, it was their duty to make them. This whole trial before Annas, Caiaphas and Pilate was unjust. Sin is the height of injustice, and it never manifested its unjust nature more than when it condemned and crucified Jesus. Holy people can expect little justice from those possessed of the carnal mind.

One of the officers in defence of the high priest at this point, struck Jesus. Paul received like treatment under similar circumstances. (Acts 23:3.) Some people think they must defend their ecclesiastics, right or wrong.

Again Jesus shows his reasonableness, by asking the question, If I have done evil prove it, and if not why do you strike me? He defended himself. "Christ forbids defence with the hand, not with the tongue." (Luther.) He forbade Peter's use of the sword, but defended himself by argument. Chrysostom says, "Think on him, who said these words, on him to whom they were said, and these words will with divine power, cast down all wrath which may rise within thy soul."

INBRED SIN IS THE CAUSE OF BACKSLIDING. Vs. 25-27.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

Now Peter met the test and flinched. What caused Peter to be so resolute a while before this, and now so cowardly as to deny his Lord three times in the face of the enemy? Why could he be so brave as to be willing to fight the whole crowd, and now so timorous? It was because of the carnal nature in him. After he had been purified at Pentecost, he never knew what fear was and was able to face the Sanhedrin itself without flinching (Acts 4:13.) The Pentecostal baptism makes cowards bold. It is a cure for cowardice and fear.

VERSES 28-40 TEACH THE SAME AS VERSES 12-24.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barrabas. Now Barrabas was a robber.

They then led Jesus from Caiaphas' palace to the judgment hall or palace of Pilate, who was a Gentile. They did not go in for they considered that it would defile them to enter the dwelling of a Gentile. How sanctimonious some people can be as to outward forms of holiness, while their hearts are full of hatred against real holiness. So Pilate came outside and asked them what the charges were against Jesus.

They dodged the question. Instead of answering and making their accusation they said, If he were not an evil doer, we would not have brought him to you to be condemned. They did not want a fair trial, and they hated to submit to any decision of the Romans. All they wanted of Pilate was permission to put him to death, a sentence they had already determined.

Pilate makes a sarcastic reply, reminding them of their subjection to the Romans, thus, "Take ye him and judge him according to your law." They knew it would do no good to judge him according to their law, for the Romans would not let them carry out their law. So they replied, "It is not lawful for us to put any man to death." When the Romans subjugated the Jews, among other rights which they took from the Jews was the power to punish criminals.

Jesus was not to be killed by the Jewish method of stoning but the Roman method of killing slaves and the worst of criminals. Crucifixion would preserve his body from mutilation. So Matthew and John both note that this was a fulfilment of prophesy. (Matt. 20:19 and John 12:32-33.)

So Pilate returned to the Judgment hall and asked Jesus, "Art thou the king of the Jews?" Jesus answered by asking him this question, Do you ask this because of your opinion of me or because of what the Jews say in the matter? Whedon paraphrases it, "Does Pilate ask after the royalty of Jesus in a Roman or a Hebrew cause? If the former than Jesus does not claim to be a king—that is a political king. If in the Hebrew sense, then he asks, 'Are you the Messiah, the anointed Prince of the realm of holiness?' Then truly he is a King; a King of whom earthly kings are but a shadow."

Pilate replies to the question by another, "Am I a Jew?" As much as to say, "I will not concern myself with these Jewish notions and disputes." He asks Jesus to tell him what he had done. He would hear his story without regard to the accusations of his opposers.

Jesus replies, "My kingdom is not of this world." This was no evasion. It was a correct answer. All that he had done was to claim to be the Messiah. His was the kingdom of holiness (Rom. 12:1) in which he presides over his subjects, who are governed not by force but by love. He had forbidden his servants from fighting, because his was not a political kingdom. Here is condemnation of the Pope of Rome, who claims political power. Is he greater than Jesus Christ, that he assumes to call in the aid of military power and the establishment of a temporal kingdom?

His is a kingdom of truth and he was born into this world to witness to the truth. Testimony was his great weapon and his followers have no greater instrumentality in carrying on his kingdom. There is nothing that disturbs Satan any more than testimony to salvation.

"Every one that is of the truth heareth my voice." To be of the truth is to be candid and sincere in our whole life and purpose. There are some such people in all lands and in all religions. Such people respond to the truth as it is in Jesus, when they hear it, for his truth always recommends itself to honest people. "Wherever, in all lands there is a human soul that aspires to holiness, my voice will be to him a divine response." (Whedon.) Despite all the various classes, creeds and denominations, there are only two classes—those who desire to be right and those who do not.

Pilate closes the conversation by contemptuously asking, "What is truth?" He would not wait for an answer, as much as to say, "This talk of dying for a principle is nonsense. It is mere sentiment. There is no such thing as truth. Every man should act for what appears his best interest." The world is full of just such men as Pilate, who can not comprehend the status of those who are true to their convictions.

Pilate went out to the Jews and said, "I find no fault with the man." Nor has the candid outside world ever found any fault in him. It was an unholy ecclesiasticism that found fault with the holy one. It finds more fault to-day with holy people than the outside world.

CHAPTER XIX.

HOLINESS CRUCIFIED.

Illustration of the Meekness of Holiness, Amidst Mockery, Insult and Crucifixion. Vs. 1-42.

1 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speaketh thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgatha :

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

So the Jews chose Barabbas rather than Jesus. Pilate catered to the popular clamor and commanded Jesus to be scourged and delivered him to death. The Roman method of scourging or whipping was a most terrible mode of punishment. People sometimes died under it.

After this barbaric cruelty, mockery followed. The spirit of Satan in them sought to add insult to abuse. In order to mock his claim to royalty, they placed a mock crown of thorns upon his brow, and arrayed him in a purple robe. Scarlet and purple were royal colors. His real garment was righteousness and his real crown here was meekness in suffering. *The Revised Version* says, "And they came unto him and said, Hail King of the Jews." They really thought like many evil jesters that they were doing something wonderfully bright. Matthew says they even kneeled to him.

Pilate had allowed his soldiers to do what they liked to Jesus, and now he brings him forth to his enemies, the chief priests and said, "I bring him to you to tell you that I find no fault in him." Pilate said "Behold the man." As much as to say I have punished him enough now pity him. "Behold the man!" The perfect man, the representative man, the sinless man, the Exemplar of holiness. Pilate thought that the abject, pitiful appearance of the sufferer, clothed in garments of ridicule would touch their hearts. The heart of this heathen was more tender than that of these ecclesiastics.

The chief priest when they saw him cried out, "Crucify him"—inflict the most cruel and ignominious death known. The sight

of his humiliation only increased their hatred, that knew no pity. O what a fearful thing is the carnal heart? Have we the carnal nature? It is the same evil principle that crucified Jesus. Will we tolerate or make excuse for the existence of the carnal mind? Sin in the heart condemns Christ.

Pilate wishes to throw the guilt on them and says, "Take ye him and crucify him; for I find no fault in him. I can not do it. You can crucify him if you please, and take the responsibility." Pilate had a responsibility although he tried to throw it upon the Jews. He could have released Jesus. Although the Jews assumed responsibility in the matter it did not release Pilate from his share of the responsibility. How many people seek to do that very thing—try to throw their own responsibility on some one else.

The Jews then undertake to cite the law to enable them to kill Jesus. Was there ever an ecclesiastical persecution that did not seek to justify itself by some law? (See John 10:33.) These Unitarians knew that he claimed to be the Son of God. Modern Unitarians seem duller of comprehensions. They try to make his words mean something else.

When Pilate heard this he was disturbed. He had already been told by his wife concerning her dream. (Matt. 27:19.) So he entered his palace again and examined Jesus again, asking "from whence he came." But Jesus made no reply. He knew when to keep silence. Pilate was a coward. He was seeking to find a way out of guilt instead of refusing to do wrong. Jesus would give him no more light, because he was untrue to his present light. Pilate was nettled because Jesus refused to speak. Here was a man that feared nothing, and stood in conscious dignity before Pilate, a victor in moral courage. He said, "Knowest thou not that I have power to crucify thee?" Yes he did have the power, but no right to do it. "This very boast was a self-conviction of injustice. No just judge has any such power as this, to punish or to loose (see 2 Cor. 13:8) but only patiently to inquire and give sentence according to truth." (Alford.)

Pilate could not have the power to commit Jesus to his enemies if God had not permitted it. God permitted Pilate to crucify Jesus. He did not permit the Jews to crucify him. Consequently

Caiaphas, who forced Pilate to do that which he could not do himself, and which Pilate did not want to do, was the bigger sinner. Do not blame Pilate unless you are guiltless. He did not stand by principle. Do you always? Another reason why the sin of Caiaphas and the Jews was greater than that of Pilate was, they had greater light.

Pilate now sought to release him but the enemies of Jesus were desperate. They frightened the weak minded man by implied threats that they would accuse him to the jealous, suspicious Emperor of Rome, Tiberius Caesar. If they could make him believe that Pilate had released and defended a pretender to the throne of Judah, Pilate would lose his life. Pilate was now thoroughly frightened, and took the judgment seat in a place called Gabbatha, or *The Pavement*, (it was his usual place of giving judgment) and delivered Jesus over to his enemies saying, Behold your King.

It was about the sixth hour. Some have thought there is a contradiction here between John and Mark (See Mark 15:25). But Mark does not say that Jesus was crucified at exactly the third hour, (9 A. M.), nor does John say here that it was exactly the sixth hour. He says, "About the sixth hour." The ancients were not so precise about time as we are.

But the Jews were in a hurry as it was the preparation day for the Passover Sabbath. So we see the Jewish Sabbath being Saturday, this day on which Christ was crucified was Friday. Hence called *Good Friday*.

The Jews replied to Pilate, "Away with him, away with him, Crucify him." They were wonderfully loyal to Caesar all of a sudden. These Jews who were always chafing under the Roman yoke, now cry "We have no king but Caesar," To what lengths will men not go in fighting the holiness of God? They acknowledge the Roman yoke, and in their eagerness to get rid of Christ, they renounce their allegiance to God and set an earthly king in his place, and thus are guilty of the usurpation and blasphemy of which they accuse Christ. All opposition to truth and holiness is both unscriptural and unreasonable. Many people prefer the cruel bondage of sin rather than the easy yoke of Christ.

Therefore the Roman soldiers took Jesus and led him away

having placed his cross upon his shoulders or as the Revised Version has it, "Bearing his cross for himself." They came to "the place of a skull;" so called probably because it was shaped like a skull. Golgotha is the Hebrew and Calvaria, the Latin word. Here they crucified him. Crucifixion was the most shameful and fearful death known in those days. It was a lingering death. For hours he hung upon the cross. No vital part of his body had been pierced when he was nailed by his hands and feet to the cross. He literally wore out, tortured by pain and burned up by raging thirst and fever. The erection of the cross, threw his bones out of joint and there he hung hour after hour.

"O Lamb of God was ever grief
Was ever pain like thine!"

Then Pilate wrote a title and placed it over his cross, "Jesus King of The Jews." Condemned persons usually had the accusation put upon them, or borne before them to the place of execution. It was thus put upon the cross as a warning, not to commit the same offense. Pilate not only meant to say, his crime is that he claimed to be King of the Jews, but he wished to sting the Jews also. Compare this title with the same in the other three Gospels. The variations are only verbal. Because the place of execution was so near the city many of the Jews read it.

It was written in the three great languages of the world—Latin, Hebrew and Greek. These languages have exerted a great influence upon the world and are still taught. These inscriptions in three languages unconsciously symbolized that the atonement was not confined to the little Jewish nation but it was for all men.

This inscription very much displeased the chief priests, and they asked Pilate to change it. But Pilate refused. Thus he at the same time revenged himself on the chief priests and made himself secure with Caesar. But Pilate replied, "What I have written, I have written." That is to say, "I shall not erase or change it." Thus in spite of their attempt to put down the claim of Jesus by the Providence of God, his claim shines out the more conspicuously, and aggravating and mocks his enemies.

It was the custom to allow the executioners to take the gar-

ments of those who were crucified, and so the four soldiers divided the garment among them—each taking a fourth part, but they cast lots for the inner tunic. This had been prophesied hundreds of years before. (Ps. 22:18.) (Nothing so hardens and brutalizes as gambling.) And after all this, these priests were so blinded that they failed to see that this fulfilled prophecy. Yet they knew a great deal about the scriptures. They were spiritually blind. A man may know a good deal about the scriptures and yet not see the simplest truths.

Woman has ever been a constant follower of Jesus. She was last at the cross and first at the sepulchre. His mother, aunt, Mary, wife of Cleopas and Mary Magdalene were close by the cross. Now the sword pierced Mary's heart just as had been prophesied by Simeon (Luke 2:35). But notwithstanding her disappointment at his fate her maternal instincts kept her true to her son. The end of all her hopes for him must have greatly tried her faith.

Jesus saw her standing near by and John the writer; who had closely followed him since he was arrested and is here called "the disciple whom Jesus loved." Love for Jesus led John to follow Jesus through evil as well as good report.

He said to her "Woman." This was a term of respect. He does not however call her *Mother*, because his relation to his Heavenly Father overshadowed all human relations in this great hour of the world's Atonement. He addressed her by the same title in John 2:4. Amidst his great agony, he could gasp out these expressions of love and tender solicitude in providing for the declining years of her who had been his mother in the flesh and who at this time must have been at least advancing towards middle age. Hereafter he was to be known after the flesh. (See John 20:17; 2 Cor. 5:16.) Thus Jesus, in looking after the welfare of others exemplified in his last moments that his mission was self-sacrifice for the good of mankind. No wonder John in writing this Gospel mentioned this incident, which must ever have held an important place in his heart and memory.

From that hour Mary had gained a new son. John was a worthy son too. John was greatly honored in being permitted to care for the mother of Jesus in her old age. Any of us would

have counted it a great privilege to have received this charge. But we all have the same privilege in a sense. The mother of Jesus is still with us: Not as the Virgin Mary but as the church of God. For Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." (Matt. 12:50.) Are we then cherishing the mother of Jesus (the saints) as we should? Mary was a quiet, holy woman, but she was not divine. Mary was among the women who prayed in the upper room at the Pentecost (Acts 1:14). After that she is mentioned no more. Surely if she had been divine, and to be worshipped as Roman Catholicism insists, she would have been mentioned in the epistles. But there is no allusion whatever to her there.

Jesus now knew that all things were accomplished, that he had set out to do: the fulfilment of all the prophecies had taken place but one concerning him; his life teachings, sufferings, and crucifixion. The unfulfilled prophecy was in the draught given him to drink. (Ps. 69:21.) He cried, "I thirst." The fever arising from the dislocation of the joints when the cross was set up in the earth, the pain, the agony of that sleepless night, and the scourging must have created after those dreadful hours on the cross, a raging thirst. So they put a sponge full of vinegar upon a reed of hyssop and held it up to his mouth for him to drink. They had offered him before this, drugged wine to stupefy him and deaden the pain, which he had refused. (Matt. 27:34.) Now for the first time, having finished the atonement and cared for his mother, he alludes to his own sufferings, and receives the draught that gives strength for his expiring cry, and he cries, "It is finished." The atonement had been completed and full salvation from sin and its guilt was provided by his death which took place immediately after the utterance of these words. He spoke (as recorded) seven times upon the cross. This was the sixth saying and is wonderfully significant as we compare it with his first recorded utterance, "Wist ye not that I must be about my Father's business?" (Luke 2:49.)

"Bowed his head and gave up the ghost." (Spirit.) He voluntarily gave up his life as the bowing of his head proved. "He

humbled himself and became obedient unto death, even the death of the cross." (Phil. 2:8.)

It was the preparation day for the Passover Sabbath and hence was considered a high day and they wanted him taken away at once so as not to defile the sanctity of the Sabbath. These ritualists who had just killed him by the most cruel and unjust punishment were so scrupulous that they could not bear to have his body hang on the cross over the Sabbath, for they thought it would violate the law of Moses, (Deut. 21:23) which required immediate burial. The Romans in such cases left the body to rot. So they asked Pilate that his legs might be broken. By breaking the legs all the weight of the body would come upon the nailed hands, making the pain still more terrible, and would hasten death. The legs of criminals were usually broken by striking the ankle with an iron hammer.

When they came to Jesus they found that he was dead already. The sufferer often lived in agony for two or three days. But Jesus had already yielded up his spirit.

But to make it certain that he was dead, a soldier thrust a spear into his side. Thus God overruled that the fact of his resurrection might be beyond dispute. No honest man could say it was a fictitious death—only a swoon. His enemies themselves made the certainty of his death beyond all question, for the same Jews who clamored for his death, were the very ones who clamored for his burial. (Verse 31.) Pilate was surprised to learn that he was dead but believed what the soldier's spear put beyond all doubt. Blood and water poured out of his side. Modern science tells us that when death ensues from that form of mental anguish called "A broken heart," the blood separates into its thick serum and watery part. His mental anguish was greater than his physical pain. "His great heart broke that mine might be made whole." (Bishop Simpson.) The broken heart of Jesus is a speaking commentary on the awful nature of the load of sin under which he suffered and which slew him.

John here calls the attention of the reader to the fact that he himself saw the piercing of the side of Jesus and the water and blood gush from his side and considered this a very important fact. When Jesus comes again the scar of the spear will be a

mark of honor (Rev. 5:6). "Blood stands for remission, water for regeneration; blood for atonement, water for purification. The two must always go together. They both flowed from the wounded side of our Redeemer." (Henry.) Toplady in his immortal hymn, "Rock of Ages," likes the water and blood to regeneration and sanctification.

"Let the water and the blood,
From thy wounded side which flowed
Be of sin, the double cure,
Save from wrath and make me pure."

John was writing to the Jews, and was very anxious to convince them, that Jesus was the Christ. So he shows quite frequently how Jesus fulfilled prophecy. So John could say prophecy was fulfilled. He could say the Scriptures prophesied "not a bone of him should be broken." He could say, "I was at the crucifixion as an eye witness. His body was not mangled except by the thorns, the nails and the spear. Not a bone was broken. This was a fulfilment of the Paschal Lamb which was a type of Jesus." (Exodus 12:46, and Numbers 9:12.) An unseen hand kept the body from mutilation. Jesus was the real Lamb—the Lamb of God. (John 1:29.) Whedon says, "This bodily inviolable wholeness, belonging both to the emblematic and real victims, must, moreover be taken with all the momentous import it contains. Christ's whole nature is perfect before God and man: hence is he acceptable to God completely and perfectly, and should be accepted by man in all the same completeness and perfectness. Thereby we aspire to the same perfection; and thereby becoming the very body of Christ, we finally attain its own perfectness, and become acceptable, once and forever, before God the Father Almighty."

John quoted another prophecy (Zech. 12:10; Psalms 22:16). As regards the piercing of his side. He guards it also in Rev. 1:7. It was sin that pierced his side. By clinging to our sins we endorse the sin principle that pierced him. We shall either look upon him in penitence as did many of the Jews at Pente-

cost or we shall look upon him in impenitence, as the Judge, coming in the clouds of heaven. (Rev. 1:7.)

After the soldiers had pierced the side of Jesus and his enemies were satisfied that he was dead, there came a wealthy man named Joseph of Arimathea, who was a secret disciple of Jesus, and besought Pilate that he might take away the body of Jesus and bury it. Little is known of Joseph, except that he was rich, (Matt. 27:57) and was a member of the Sanhedrin (Mark 15:43). He was probably not present at the meeting of the Sanhedrin when Jesus was condemned, as the meeting was evidently arranged in haste. Divine providence had arranged that the body should come into the possession of friends so that no violence should be done to it. Thus was fulfilled the prophecy of Isa. 53:9. His friends took down the body that his enemies had nailed to the cross. It was by the permission of Pilate taken out of the hands of his enemies. Joseph, being rich could give it a fitting burial.

Nicodemus, another man of whom we have nearly lost sight came to assist Joseph. His interview with Jesus had not been in vain. (John 3:1.) Notice, the openly professed disciples of Jesus had nothing to do with his burial. Enemies could not say they had done anything deceptive as to his burial and resurrection. Notice rich men brought costly offerings to his birth and also at his death. They wrapped his body in costly spices. Nicodemus like Mary (John 12:3) by his costly gift showed his great love. So the body was wrapped in linen and spices (probably pulverized).

By comparing Matthew 27:60, we see that the crucifixion took place on the land of Joseph, in whose tomb Jesus was buried. It was a new tomb—never used, so that his enemies could not say it was another man who arose. Sin entered into the world midst the scenes of a garden. The atonement was made in a garden. Jesus has forever hallowed the grave and spoiled it of its terror.

CHAPTER XX.

HOLINESS HAS A RESURRECTION.

The Edicts of Priests and the Contempt of Men May Bury the Holy, for a Time But Not Forever. Vs. 1-21. The Holy Spirit Received in a Measure Before Pentecost. Vs. 22-23. Doubt in Partially Sanctified Disciples is One of the Phases of Inbred Sin. Vs. 24-31.

THE EDICTS OF PRIESTS AND THE CONTEMPT OF MEN
MAY BURY THE HOLY FOR A TIME BUT NOT
FOREVER. Vs. 1-21.

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith

unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

We have here first of all an illustration of the attachment of loving hearts, that Jesus made while on earth. All through the long hours that his body lay in the tomb, the tender, loving women were in the deepest sorrow. The love of Mary Magdalene could not wait hardly for the Sabbath to pass. Before light she was at the tomb to perform the loving service of embalming his body, which she thought had been neglected. But when she got to the tomb, great was her surprise. She found it empty and thought his enemies must have taken away the body. So she ran to tell his disciples. Women were the first then, to tell the story of the empty tomb. Woman was "last at the cross and first at the sepulchre." Blessed First Day of the Week! Ever after to be commemorated while time lasts, as the memorial of the completion of the atonement. No wonder the disciples henceforth with the approval and *presence* of Jesus, met on this day to worship. "On Sunday he chose to rise, because on this day began the creation of the world, with the calling into being of light; the light which is the life of the created world was to have *one* birthday with the life which is the life of the restored world. Sunday,

the day of Christ's resurrection, is the *Lord's Day*, (Rev. 1:10); this day has been set apart by the church gathered together through the preaching of the Resurrection, as the day for the services of divine worship." (Besser.) "As the resurrection is the great fact, so the day of its occurrence is the great day of Christianity. From the time of the Apostles, its weekly return has been called by the name of *The Lord's Day*; and to this epoch of the new creation of all things, marked by the new life of Christ, all the permanent sanctity of the primeval Sabbath was transferred." (William Smith.)

Mary started back on the run when she saw the empty tomb, and found Peter and John, who must have been on the way, and told them that some one had taken away the Lord from the sepulchre. She thought the Pharisees had stolen the body.

The disciples, then, went to the sepulchre in haste. The disciple whom Jesus loved outran Peter. We fancy his great love for the Master had something to do with his running. John was doubtless this disciple. He was more fleet of foot than Peter, but not so courageous, for Peter went into the sepulchre boldly.

Within the sepulchre they saw the linen in which Joseph and Nicodemus had wrapped Jesus. They also saw the napkin wrapped together in a place by itself. Wrapping the napkin—taking such care of it would show that the body had not been stolen by the enemies of Jesus. They would not have stopped to wrap together the napkin. We have here a lesson on the importance of order and neatness in little things. In this supreme moment of the world's history, when the great historical fact of the resurrection of Jesus occurred, which was the crowning proof of the Christian system, nothing was forgotten, even to the smallest details. Whether Jesus or angels folded up the napkin, we do not know. But neither human friends nor enemies would have thought of it.

Then John went into the tomb and saw it empty, and the conviction that Jesus had arisen instantly flashed upon him. Peter did not grasp the truth as soon as John. The latter had kept close to Jesus during the trial and at the cross, and doubtless the sayings of Jesus concerning his resurrection flashed upon his

remembrance. Love for Jesus, such as John possessed, saw far ahead of the mind of the fickle Peter. There are saints in the church to-day, whom Jesus loves and who so love him and hold such close communion with him that they see far ahead of many others in spiritual things. It is love that gets spiritual intuitions and advanced truths. Love clears the vision of faith. John who wrote this account does not boast, but simply and modestly tells the truth. Up to this time these two disciples "knew not the scripture" in reference to the resurrection. They knew the letter of the Old Testament but did not see that the resurrection of Jesus was prophesied.

The disciples then returned to the home of John. Peter lived in Capernaum (Luke 4:31, 38). How loving John was, to cherish and hold onto Peter, notwithstanding his shameful denial of Jesus! These two disciples were very intimate after Pentecost (Acts 3:1).

But Mary Magdalene did not go home, but remained weeping. And as she wept, she looked into the sepulchre, and saw two angels clothed in white, sitting one at the head and the other at the feet of Jesus. White was an emblem of their holy nature. John did not need the revelation of angels. Mary needed it to give her faith, in the resurrection. Her spiritual vision was not sufficiently keen to read anything in the folded napkin.

Mary Magdalene was weeping from real sorrow. The one whom she had loved so much, and who had loved her so much, as to cast the devils out of her, was not only dead but his body had been stolen away, as she thought. And she could not even have the mournful privilege of ministering the last sacred offices to it. The spices she had brought with which to embalm the body were useless. Next to the suffering of Jesus, this is one of the most touching scenes connected with the death of Jesus.

The angels asked her, "Woman why weepest thou?" Jesus appeared first to a woman, and that one too, out of whom he had cast seven devils. Woman was first tempted; she first sinned; her seed was to bruise the serpent's head; she was last at the cross; first at the sepulchre; first to tell the news that the tomb was empty; and to her Jesus first presents himself.

The angels asked her a question that we may well ask our

own souls, "Why weepest thou?" This is a good text for an Easter sermon. The resurrection of Jesus ought to turn all sorrow into joy. Could the inhabitants of the eternal world speak to us, would they not say to us, "Never weep again except for joy, for Jesus has arisen."

Her reply was, "They have taken away my Lord." She thought his enemies had stolen his body. She thought a great blessing was a great sorrow, simply because she did not understand it. How many times do we short sighted mortals sorrow because we get the wrong view of things. Her Lord was even mightier than she thought. He was too great for enemies to carry away. If it had been true that enemies had taken him away, well might she, and all of us weep. Well might this whole world be a vale of tears! But since he had arisen it should be a world of rejoicing.

She had a grief that even the presence of angels could not assuage. As she said these words of sorrow she turned back and saw Jesus standing there. He was close by and yet she was weeping for his loss. Her streaming eyes and feebleness of faith hindered her vision and she did not recognize him. Sorrow of heart often hinders our seeing Jesus.

"Woman why weepest thou?" These are the first recorded words of Jesus after his resurrection. They are words of consolation. The angels said the same thing to her (Vs. 13). He says to us to-day when friends are taken away, "Why weepest thou? I have arisen and spoiled the grave of its power. There is no occasion for grief."

Supposing him to be the gardener she replied, "If you have taken him away show me where you have laid him and I will bear him away." What a weak woman bear away the body of a man? This is just like love. It knows no burdens; nothing is too hard for it.

Jesus said to her, "Mary." No one else could so pronounce her name. She recognized the well known voice of the Good Shepherd, who once said, "My sheep hear my voice." (John 10:27.) It seems she had not looked directly at him, for now "she turned herself and said in her native Hebrew tongue, Rabboni." (or Master.)

No doubt she would have fallen and embraced his feet, but "he saith under her, Touch me not." The resurrection changed the relation of Jesus and his friends. Henceforth they were to know him no more after the flesh (2 Cor. 5:16), but spiritually. This spiritual experience was to be consummated after Pentecost, which would not occur until after he had ascended to heaven. There would transpire that spiritual acquaintance of which earthly material acquaintance is only a faint shadow. He allowed Thomas to touch him because his faith in the resurrection was so weak. Mary did not need the touch to convince her. She was already convinced.

He gave her a message, "Go to my brethren." He calls that little band of disciples his brethren. They had forsaken him in his emergency, but he still calls them his "brethren." What love and condescension! "Blessed Jesus, who are these? Were they not thy followers? Yea, they are forsakers? How didst thou raise these titles with thyself? At first they were thy *servants*; then *disciples*; a little before thy death they were thy *friends*; now after thy resurrection they are thy *brethren*." (Bishop Hall.) Mary had a greater privilege in giving the message to his brethren than in touching him. Notice he says, "My Father and your Father." The resurrection establishes the truth of the Fatherhood of God beyond all doubt.

Mary made the mistake many of us make to-day, after we get salvation. We think we can make every one else see and believe it. So she hunted up the disciples and told them that the Lord had arisen and sent her to tell them. But they would not believe her story. (See Luke 24:11.)

This was on the first day of the week. In the evening Jesus appeared among the disciples, when the doors were shut through fear of the Jews, and stood up in their midst. His object in coming was to convince them that he had arisen from the dead and had a resurrected body. He said to them, "Peace be unto you." He had promised peace. (John 14:27.) The object of the resurrection of Jesus was to bring peace. Notice this salutation of Jesus was given to the disciples, who were terrified for fear of the Jews. The fact that Jesus appeared through closed doors, proves no more concerning the resurrection body of the

saints, than did his walking on the sea before his death. It was simply a miracle.

When he had said this he showed them his hands and feet. These were unmistakable proofs of his resurrection.

THE HOLY SPIRIT RECEIVED IN A MEASURE BEFORE PENTECOST. Vs. 22-23.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

He here gives them their commission to preach. This is John's version of what Matthew gives in more expanded form. (Matt. 28:18-20.) Notice when he gave them their commission, he gave them a measure of the Spirit. This verse puts in a dilemma those who say the disciples were unsaved before Pentecost. We shall quote here several authorities to show that, in being faithful to the Scriptures, candid men consciously or unconsciously support our position. "It is not equivalent to 'Ye shall receive the Holy Ghost,' nor as a full bestowal of the power of the Spirit, which came not till pentecost; but as an earnest of the gift yet to be more fully bestowed in successive endowments through all the future ages of the Church." (Abbott.) The above quoted writer hardly knows how to define the work of the Spirit after this time. We prefer Peter's explanation of Pentecost. (Acts 2:38; 15:9.) "This was not that full bestowment of the Holy Spirit which was received at Pentecost, by which miraculous powers were conferred." (Whedon.) Here another author admits that the disciples had the Holy Spirit before Pentecost but stumbles, notwithstanding the plain statement of Peter, "purifying their hearts by faith." (Acts 15:9.) As to miraculous gifts being the blessing of Pentecost, this is erroneous, for the disciples had already been exercising such gifts. Heart purity was the gift of Pentecost. "This was but an earnest of better things to come,—a few sprinkled drops of that fuller baptism wherewith they were afterwards to be baptized—but yet enough to teach that it was by Spirit-taught, Spirit-moved men, in whose breasts the heaven-

kindled fire of the true spiritual life had begun to burn, that the commission Jesus had been giving could alone be executed." (Hanna.) "The higher life received from Jesus had before been covered and dormant, now a new consciousness of it arose within." In other words they came to Pentecost with the best experience they ever had. A soul is in a high experience before he receives "the second blessing." Wesley says, "This was an earnest of Pentecost." Brown says, "An earnest first fruits of the more copious pentecostal effusion." We may receive blessings before we receive *the* baptism with the Holy Ghost.

Jesus sends forth his preachers to tell men the terms on which God remits or forgives sins, God pardons all who accept the terms laid down by his preachers.

DOUBT IN PARTIALLY SANCTIFIED DISCIPLES IS A
PHASE OF INBRED SIN. Vs. 24-31.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Thomas called Dydimus (the twin) was absent and when the other disciples told him they had seen the Lord, he would not believe it. He was so sure it was an optical illusion that he

said he would not believe it unless he could see and put his finger in the print of the nails and spear. He wanted the evidence of sight and touch. This is a refutation of those scoffers who say these disciples were credulous and were deceived in what they saw of Jesus. Tholuck shows the blessing that resulted from the doubt of Thomas thus, "All things must work together for good to them that love God. And the effect of Thomas' doubting is to prevent us from doubting. Thomas doubted thus, that all who doubt like him might be convinced like him. You are astonished at his skepticism; be astonished likewise at his faith, after the Lord had, in infinite condescension, satisfied even the presumptuous demands of doubt."

Thomas was an affectionate man. He loved Jesus. At one time he was anxious to go to Jerusalem to die with him (John 11:16). But his faith was weak under trial. He was in the mixed state, as all are who are not wholly sanctified. Depravity of heart caused him to doubt. Pentecost cleansed away the evil nature.

Probably the reason he had not been with the disciples was that he believed the cause of Jesus had failed.

His "I will not believe" was a mark of stubbornness. The attitude of the will has much to do with belief of the heart.

After eight days, again the disciples (Thomas included) were in their private retreat with closed doors. As they were there the first day and this was eight days after, this was the next *first* day—Sunday. Thus Jesus himself sanctioned the keeping of the Resurrection day as the Sabbath, which the disciples after this continued to do. And so have the church usually since that time.

Jesus then spoke to Thomas and told him to put his finger in the nail prints just as he had desired. Jesus did not always condescend to skepticism. But in this case he did in order to more solidly establish the proof of the Resurrection. Here was a professed disciple convinced of the truth of the Resurrection, who had formerly doubted.

Here we have an instance of the tenderness of Jesus towards weakness. Fanatics would have crushed him, by their severity. Here is a lesson for us, in bearing patiently with the unsanctified

and weak. Unsanctified doubting Christians, Jesus loves you. "We flee to thee, Lord Jesus," so prayed Bernhard, "because thou didst not despise the penitent thief, nor the weeping woman that was a sinner, nor the woman of Canaan, who wrestled with thee, nor the publican at the receipt of custom, nor the disciple who doubted thy glory." "Be not faithless but believing." The tense of the Greek here means not merely believe once but be habitually believing.

Let unbroken faith be the constant employment of thy life. It would seem by reading verse 29, that Thomas did not reach forth his hand to examine, but believed after he heard and saw Jesus. There is a difference between unbelief and disbelief. An unbeliever is one who unbelieves what he has once believed. A disbeliever is one who has never believed. A believer may so undo his believing as to be after a time like the disbelieving around him.

Thomas cried out, "My Lord and my God!" The Unitarians have been so hard put over this confession of the deity of Jesus that they have resorted to the singular explanation that this was a sudden exclamation of Thomas, who was taken by surprise—a kind of oath. But notice the record! "Thomas *answered* and said . . . My Lord and my God." It was not an exclamation but an answer to the challenge that Jesus had made to the faith of Thomas. The latter throws aside all doubts and declares that Jesus is the Lord.

Jesus then said, "Because thou hast seen me, thou hast believed; blessed are they that have not seen but have believed." Faith acts quickly; it does not necessarily depend on long argumentative proof. The most of the followers of Christ have never had the same ocular demonstration that Thomas had, but have believed as he did not. There are degrees or kinds of faith. But real saving faith does not necessarily depend upon what we see, or circumstances, but on the candid, receptive attitude of the heart. The definition of saving faith is given in Chapter 3:19.

Had the four evangelists attempted to write all that Jesus said and did, the New Testament would have been a big, unwieldy book, which would have been of little practical value. The Holy Spirit led them to write just those facts that were

necessary to the salvation of the world, *and no more*. Some of the other sayings and doings of Jesus were written by Matthew, Mark and Luke, but the most of them were not written at all.

The divinity and deity of Jesus are the key note of the Gospel according to St. John. The object of writing this gospel was that men might read it and obtain salvation. (Verse 31.) Thus ends this greatest book that was ever written.

CHAPTER XXI.

ILLUSTRATION OF SUCCESSFUL MINISTRY OF HOLINESS.

Those Called to Holiness Should Not Be Diverted From Earnestly Seeking It. Vs. 1-3. Jesus Gave His Disciples Comfort, and Joy, and They Knew that They Loved Him Before Pentecost. Vs. 4-25.

THOSE CALLED TO HOLINESS SHOULD NOT BE DIVERTED FROM EARNESTLY SEEKING IT. Vs. 1-3.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

This chapter has been considered, by many, to have been added by John to make the proof of Jesus' resurrection still more complete, by this account of his third appearance to his disciples. The life and death of Jesus would have been a failure but for his resurrection. Hence the clearness with which the resurrection is proved.

The sea of Tiberias when these events took place had three other names: the Sea of Galilee, the Lake of Gennesaret and the Lake of Chinnereth. This little sheet of water is about 12 miles long and seven miles wide. It had the most wonderful events take place on its bosom of any sheet of water in the world. This is the last account we have of any of them. This little sheet of water will be memorable while time lasts. It is well to compare this account with that of Luke 5:1-4, for both miracles of the taking of so many fish are symbolical of the taking of the souls of men. It was by the same sea that Jesus first met Peter, and Andrew, James and John. (Mark 1:16-19.)

These disciples had left Jerusalem and had gone to Galilee by the command of Jesus (Matt. 28:7).

John the writer here keeps modestly out of sight and speaks of himself and his brother James, as "the son of Zebedee." It is not known who the "two other" disciples mentioned in verse 2 were.

Peter announced, that he was going back to his old employment of fishing. He was not the kind of man to remain idle. He was waiting for the promised Comforter but not very much in prayer. Of course their fishing was a failure. They had a singularly unprofitable night fishing once before, just before they had been called to preach. Both nights' experience on the same lake were to teach them that without the presence of Jesus in their future soul-saving they would be unsuccessful.

JESUS GAVE HIS DISCIPLES COMFORT, AND JOY AND
THEY KNEW THEY LOVED HIM BEFORE
PENTECOST. Vs. 4-25.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter. It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

When the day was breaking, Jesus stood on the shore looking at them in love and sympathy. He had not forgotten them. He spoke across the waters and said, "Children." He had called them disciples, servants, friends; now with a fatherly love he calls them "Children." St. John when he became an old man used the same endearing term in writing to the church (1 John 2:1).

"Have ye any meat?" In other words have you anything to

eat? They had to say, No. Their fishing had been a complete failure. This question and the provision Christ made to feed them, would seem to indicate that they had gone to fishing because of their great hunger. The offense of the cross had turned the people against them and they had become destitute.

He tells them to cast the net on the right side of the ship. They did so and enclosed so great a multitude of fishes that they could not draw the net.

This draught of fishes no doubt instantly recalled to the mind of John the miraculous draught of fishes at the beginning of their ministry and he said to Peter, "It is the Lord." Here we have a distinction between love and zeal. John, the apostle of love recognizes more quickly that it is the Lord. (Love is quick in its intuitions.) While Peter acts more promptly, casting himself into the sea and being first to reach the shore to meet the Lord.

The little boat was about 200 cubits,—300 feet,—from the land, and the net was full of fishes. As they get to land they see a fire of coals and fish and bread laid on it for their breakfast. Jesus performed a miracle here as truly as when he fed the 5,000. They would have seen the fire from the lake, if it had been burning when they were fishing.

It seems there was not enough fish on the coals for the crowd, so he asks for some of their fish. Jesus has a heavenly banquet for the marriage supper of the Lamb for those, who now are toiling in this world, to catch men. Here he does more—he feeds them. If our supposition is true that the disciples went fishing to relieve their actual want, it teaches the lesson that in the business of saving souls, Jesus who is with us, will see that actual want is supplied, for, the laborer is worthy of his hire. If this is a symbol of the heavenly feast, it signifies that laborers for God will enjoy the fruits of their labors in addition to the reward Jesus directly gives.

Now that Peter was on the shore, he shows his strength and impetuous nature by drawing the net to shore, and there were found in it, one hundred and fifty-three fishes—a big haul. The number of fishes is given by an eye witness to show that it was miraculous that the net did not break. On the former occasion,

it broke (Luke 5:6). Whedon uses this symbolically, saying, "In the former miraculous draught the net began to break. So the earthly Church is often distracted and rent by false members, by sins, and schisms; but the church of the advent will be an unbroken Church." We prefer to see in this and the fishing recorded in Luke 5, that the first represents the fact that the dissensions, in churches unsanctified, let many fish escape, but as surely as the Church gets the read Pentecostal blessing, divisions cease and the fish do not escape in that wholesale way. We may see some further contrasts and similarities in the two fishings. "On both occasions the miraculous success was given after a night of disappointment. In the former case there was no record of the fish; in this they were carefully counted. Then the fish were taken into the boats on the lake; now they are drawn at once to the shore. Then the net was in danger of breaking; but here there was no sign of any such weakness. After the first miracle they were called to be fishers of men; after the second they were invited to eat with Christ." (Wm. Taylor.)

They were the guests of Jesus, although it does not seem that he ate as on another occasion. (Luke 24:23.)

When they were through with the breakfast Jesus said to Peter, "Simon, son of Jonas (or John) Lovest thou me more than these?" Do you love me more than the other disciples? Peter had told him in self-confidence that if all men foresook him, he would not. (Matt. 26:23.) This question of Jesus would remind him of his former assertion. Jesus asks Peter three questions, reminding him doubtless of the three times that Peter had denied him.

"Thou knowest that I love thee." There are two Greek verbs that signify to love: *agapein* and *philein*. The first means nearly the same as "to esteem highly." The second means "to tenderly love." Jesus uses the first in his first question asking Peter, if he prized him more highly than the other disciples did, thus reminding him of his former statement that he would stay by him if all others foresook him. Peter in his reply has nothing to say as comparing his love with that of the others, but uses the second verb. Instead of replying, "Yes I love thee more

than the others do," he uses the verb, *philein*, "I tenderly love thee." It is more than an intellectual esteem. Let those who in order to nullify the second experience of the disciples received at Pentecost, deny if they can the experience of Peter, who loved Jesus with "a tender love" right here before Pentecost. Jesus did not deny or contradict it when Peter said, "Thou knowest I love thee."

Then again Jesus right here before Pentecost, restores the apostolic office to Peter saying, "Feed my lambs," "Feed my sheep." Surely he would not give such a charge to an unconverted man.

Notice the second question (Vs. 16) is not so inclusive as the first. Jesus does not say, "Lovest thou me more than these?" He simply says, "Lovest thou me?" He does not now ask if his esteem is greater for him than that of the others. Peter replies with the same Greek verb, "Lord thou knowest I love thee tenderly." Jesus makes a different reply to Peter's second answer. It is not fully translated in the Authorized Version. His reply means more than "feed" in the Greek. It is "shepherd my sheep." Do more for them than feed them. The first commission was to feed the lambs (Vs. 15). The second commission (Vs. 16) is to feed the sheep. The word translated "sheep" in verse 16 is a word meaning not lambs but sheep partly grown, which are neither lambs nor old sheep.

The third time vs. 17, Jesus asks a question, which is entirely different from the other two. He changes the verb from *agapein* to *philein*—the word Peter has been using and says, "Do you tenderly love me?" Peter was grieved because he asked him the *third* time. There was no doubt brought to his mind, the three denials of his Master—the last one with an oath—and it cut him to the heart. We think Jesus meant to ask the question thus: "Do you really tenderly love me?" He realizes that the keen rebuke is from one who knows his heart, and he appeals to the Searcher of Hearts to testify that he loves him. Jesus does not deny that Peter loves him tenderly. And yet some would say Peter was yet unregenerated. How absurd! What positions will men not take to bolster up a theory! Jesus then gives him his third commission. "Feed my sheep." The term

rendered "sheep" is different here from the other two verses. It means "full grown sheep." Thus Jesus intrusts to his apostles the duty of feeding and tending all the ages and degrees of Christian experience, lambs, lambkins and sheep. Peter did not understand that this office was conferred on him alone, but on the others also. (See 1 Peter 5:1-3.)

We learn here that we are to show our love for Jesus, not by doing extravagant things, as Peter once assayed to do by trying to walk on the water (Matt. 14:28-31), or striking off a man's ear (John 18:10), but by feeding the Church of Christ, washing the feet of the disciples (John 13:14), assisting the Church to the experience of heart cleansing. "Feed them as being my sheep, and not thine; seek in them my honor and not thine honor; my authority and not thine own; mine not thine own gain." (Augustine.) Peter never forgot this charge. (1 Peter 5:4.)

Jesus then alludes to the manner in which Peter would die. Tradition says he was crucified. Verse 18 seems to describe his being arrested, seized, bound, led to the cross and stretched upon it. Peter never forgot this. (See 2 Peter 1:14.) Tradition says he was crucified head downward thirty years later.

Having said these words Jesus adds, "Follow me." Jesus gave him the same command about three years before on the shores of the same sea, when he called him to be a fisher of men (Mark 1:17.) This second call shows that Peter was reinstated from backsliding, and his commission to preach was received before Pentecost.

They had now arisen from breakfast and Peter turned to John and wanted to know of Jesus what John should do. He thought he would take the matter out of the hands of Jesus. A lot of people are very anxious about their brother John. They are afraid the Lord cannot manage his own business. Jesus rebuked Peter, saying, "If I will that he tarry till I come." Jesus did not say that John would tarry until he came, but said, "If I should so will it, it would not be any of your concern. Your business is to follow me, and not pry into my purpose for others." How grandly Peter did it, as he unflinchingly followed Jesus the rest of his life.

The disciples misunderstood it and thought John would never die. John lived to a good old age—nearly a hundred—and died and was buried in Ephesus.

By verse 24 we know beyond a doubt that the disciple whom Jesus loved was John, the author of this Gospel.

Verse 25 is what is called in rhetoric, the figure of hyperbole—not intended to be used in its absolutely literal sense. *The Revised Version* omits “Amen.”

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